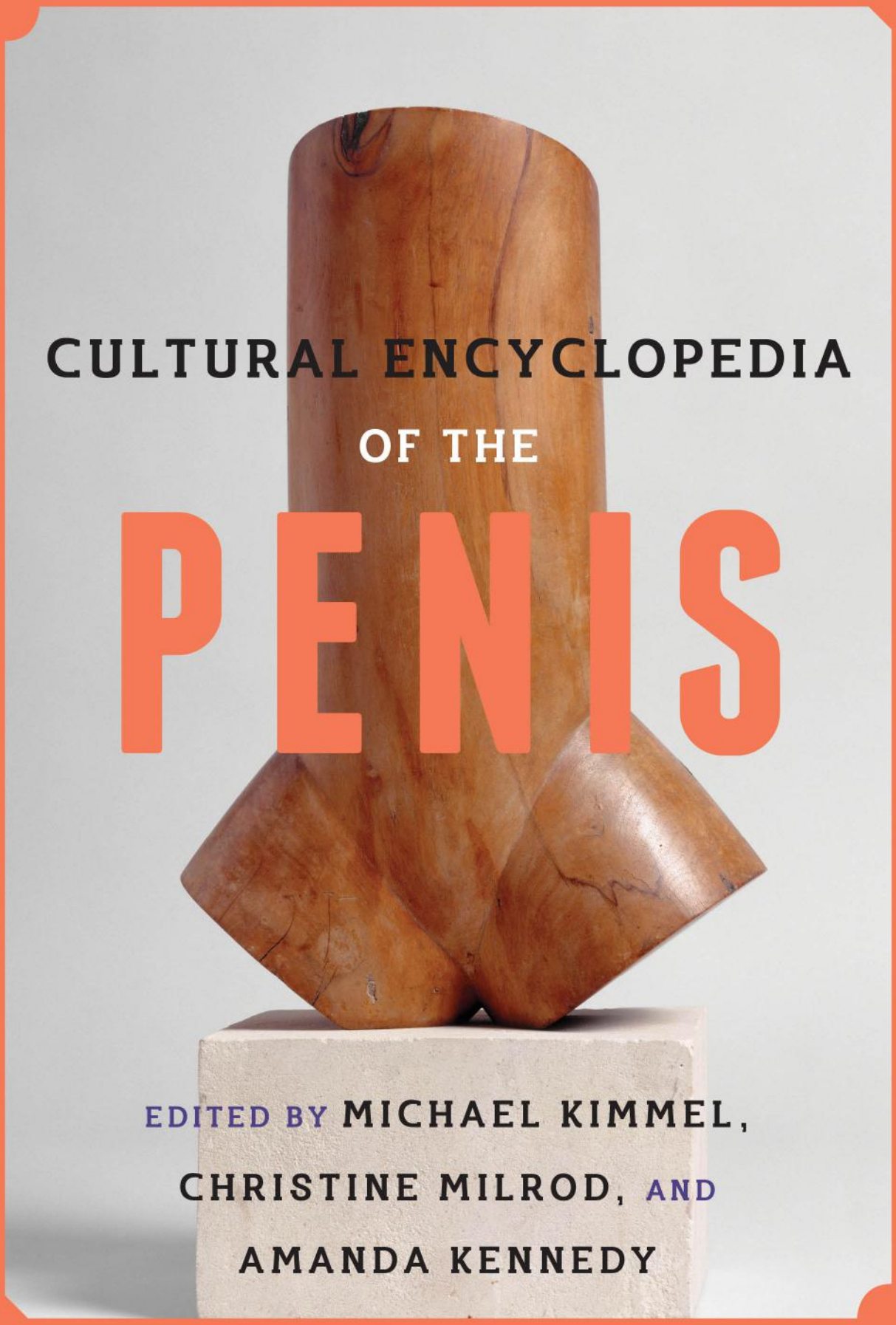

CULTURAL ENCYCLOPEDIA OF THE PENIS

EDITED BY MICHAEL KIMMEL, CHRISTINE MILROD, AND AMANDA KENNEDY

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MICHAEL KIMMEL
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PREFACE AND ACKNOWLEDGMENTS

The penis signifies only in cultural context. That is, people must agree about the meanings attributed to it. As with the thing signified, so too with the signifiers. Our encyclopedia is a cultural and collaborative effort, firstly among the three of us, secondly between ourselves and the editors and authors we have invited to join us on this project, and thirdly between the authorial "team" and the publishers.

In fact, this was really their idea from the beginning. Initially, Michael Kimmel was approached by an editor at AltaMira Press/Rowman & Littlefield to assess his interest in producing such an encyclopedia. Kimmel agreed to do it only as a collaborative effort with his two colleagues; together, they formed an editorial team that has worked equally and collaboratively. Together, we invited authors, contributors, and several experts as our team.

This collaboration worked remarkably well. The order of the authors was decided randomly—we were each equal collaborators and coeditors. The collaboration with our publisher has equally been a team effort. Our original editor, Wendi Schnaufer, and our current editorial team, Leanne Silverman and Andrea Kendrick, have helped us to shape the volume and produce the best encyclopedia we could.

Aside from our generous expert contributors, we thank Clint Gould and Peter Lehman for their editorial guidance. In addition, Amanda thanks Daryl Kennedy, Sherry Kennedy, Cheryl Llewellyn, Liz Nagel, and Bethany Coston for their support and help during the long process of editing . . . and for putting up with her endless (and not always funny) penis puns. Michael thanks John Gagnon.

When we've mentioned to friends or colleagues that we were editing a "cultural encyclopedia of the penis," we've often been met with uncomfortable sniggering, leering, sideways glances, or a sudden embarrassed preoccupation with their shoes. We hope that the encyclopedia will contribute to a less embarrassed and more enlightened conversation, as we throw the tarp back, chip off the fig leaf, and expose the cultural penis to the light.

A NOTE ON THE COVER

The illustration on the cover of this book is *Torso of a Young Man* by Constantin Brancusi, one of several such sculptures he executed between 1917–23.

At first glance, choosing to use a sculpture of a torso on a book about the penis might seem strange. But Brancusi's primitivist reduction of forms makes it clear that the artist had a certain duality in mind. "The truncated form"—as the catalog copy from the Hirshhorn Museum notes—"suggests both a partial figure and male genitalia." For a cultural encyclopedia, what could be more apt? The sculpture highlights the relation of penis to phallus, the layered meanings of each, the way the penis becomes a signifier for the body, and—vice versa—the way signifiers can often hide in plain sight.

As Brancusi himself noted, "What is real is not the appearance, but the idea, the essence of things."

INTRODUCTION

The penis may be the original cultural signifier. Graffiti, drawings, and painted images of oversized and engorged organs have graced the cave dwellings of Neanderthals and the walls of ancient Greece and Rome, just as they continue to do in men's restrooms the world over. The penis, used in images and texts to carry some definitive cultural meanings, has meant reproductive potency, political power, and invincible manhood. Examples of unabashed and unapologetic penis power abound; after all, what does it tell us, when during the 1968 Tet Offensive in the Vietnam War, American President Lyndon Johnson boasted that he "didn't just screw Ho Chi Minh—I cut his pecker off."

The penis is also the phallus, the specific symbol of men's power; according to Sigmund Freud, it is the body part that little boys fear they will lose if they act on their Oedipal urges, and the organ that little girls wish they had so that they could fulfill theirs. Even in contemporary psychoanalytic theory, the penis represents the male self. Whether in fantasy dreamscapes or in everyday life, our human existence seems populated, even animated, by phallic symbols; they are expressions of men's efforts to find a stable place in an insecure world. In fact, the *leitmotif* of the phallus in psychoanalysis has been so enduring that radical feminists have extended its metaphoric use and labeled patriarchal societies and political regimes "phallocracies."

The penis is a player on the sexual world stage—an organ of performance, a barometer of self-worth, an indicator of sexual profit and loss, and a contributor to the sexual performance index particular to each and every male, regardless of sexual orientation.

To American men in particular, the penis doesn't stand for a person—it *is* a person. The penis is often imagined as having a personality of its own. Men engage in complicated relationships with their penises; they give them names like Peter or John Thomas, and often have conversations with them about when to get hard, how hard to get, and when to ejaculate. The cultural paradox of these practices can be glimpsed by imagining women coaxing their clitorises, perhaps named Kimberly or Vanessa, to have orgasms or scolding their labia, named Jennifer, for insufficient lubrication. Men conduct dialogues between the "little head" and the "big head." The little one often leads the big one—and can get guys in heaps of trouble.

And just as the erect penis signifies all that is powerful, dominant, and assertive, so, too, does the flaccid penis signify all that is soft and submissive and subservient. If the erect

penis is manhood personified, the flaccid penis is femininity in a male organ, all abject vulnerability and failure. In addition to the psychological phallus, the potent penis, or the patriarchal penis, consider the many other personages and characters of this masculine appendage (we've been alliterative for the sake of simplicity; you'll also note that the penis in quotation marks is the cultural penis—we're not referring to different anatomical organs):

- the "pathetic penis"—the penis that needs erectile dysfunction medication, the one that is so vulnerable to failure that it must constantly be propped up with cultural and pharmaceutical prostheses.
- the "procreative penis"—the penis that is the "major" organ of reproduction in so many cultures.
- the "perverse penis"—the one that is used in criminal, reprehensible, evil acts that serve the pedophile, the rapist, the flasher; the penis as weapon, as agent of criminality, so that chemical or physical castration may even be proposed as the punishment for a sex crime.
- the "patriotic penis"—the penis that is draped in the flag, standing tall, proudly on guard. The combination of the patriotic and perverse penis in the slogan "This is my rifle, this is my gun / This is for fighting and this is for fun" sung in cadence by countless military recruits in their basic training.
- the "playful penis"—the penis that is harmless, jocose, the object of thousands of jokes in every language, in films and books; the penis that is anthropomorphized by women—made a puppet, a doll, given cute nicknames. (This is different from the masculine anthropomorphized penis, about which there is very little that is funny.)
- the "prejudiced penis"—or the racialized penis—consider the stereotypes about the relationship between race, ethnicity, and penis size. Are there large Jewish or Asian penises? Small African-American ones? Of course there are, but they are rarely represented culturally.
- the "puerile penis"—the penis as initial cultural demarcator between little boys and girls; the male and female urination rituals of childhood that are created based on the possession or absence of a penis; the artless comments that adults make about children's genitals, and the decisions—sometimes entirely cultural and sometimes seemingly medical—to circumcise or not.
- the "problematic penis"—the penis is seen as a problem for the transgendered, both for the transwoman as an appendage and signifier of the body that does not conform to the internal sense of gender identity, and for the transman as the symbolic object that would align the body with the internalized gender.
- the "pulchritudinous penis"—the penis that does not exist as *sui generis*—the penis in antiquity was depicted as small, almost childlike, on mostly muscular male bodies; in classical art, representations focused more on the general form without the distraction of size. Nothing dangling, nothing pendulous—everything was streamlined, close to the body, idealized and desexualized. The large penis in fine art is a depiction of a modern preoccupation, perhaps even a post-Freudian one.
- the "pornographic penis"—the complete reversal of the classical penis, with the exclusive focus on size as a marker of sexual potency. The penis becomes a fe-

tishized commodity, with men like Harry Reems, Ron Jeremy, and Johnny Holmes becoming film stars with no discernible talent other than rising to the occasion on command.

- the "physiological penis"—the penis is also an organ of the body, with anatomical structures comprising muscles, blood vessels, and nerve endings. And while we refer to these organic dimensions of the penis, we are also concerned with what people say about the penis, how they understand it, and what they do to transform it, decorate it, or make it beautiful. If the penis is going to signify, then who gets to decide how it does so?

Let's face it: the penis is "pregnant" with cultural meanings and possibilities. We have invited scholars, activists, researchers, and clinicians whose expertise lies less in understanding the workings of an anatomical organ than in the interpretation of the various meanings attributed to the penis over the centuries and across cultures. The penis signifies. This book addresses that signification.

Structure of the Encyclopedia

If you're looking for a surgical guide or an anatomical textbook, this is not the book for you. If you are looking for a cultural exploration of the many facets of the penis—artistic, medical, imaginary, musical, anthropological, religious, historical, and sexual—you've come to the right place.

In many ways, the entries stand alone. Researchers interested in a particular place or time will find an entry that points them in the right direction. Students of different disciplines can read about the penis in psychology, in sculpture, in literature, in gender studies. Teachers can use this book as a resource to spice up a lecture.

And yet, the entries are also linked. Taken together, one finds a prismatic rendering of the penis. To fully appreciate this dynamic organ, we've pieced it together as a puzzle. From an entry on sterilization, one jumps to an entry on race; from race to music; from music to size; from size to phalloplasty; from phalloplasty to transgender; and from transgender to boys, then on to male bonding, locker rooms, cock supremacy, military, rape, feminism, Viagra. . . . You can start anywhere and end up in what you thought was unrelated penile territory. You can follow the text alphabetically, or you can use the "see also" references as your tour guide.

Finally, each entry provides a list of external sources. These will serve the researcher, the student, and the teacher equally well. Because, as always, the encyclopedia is itself a starting point. We encourage you to keep going.

A

AGING, CULTURAL AND LITERARY PERSPECTIVES

For almost every man who has aged past midlife, the penis starts to become a failed synecdoche. Across cultures and centuries, the erect penis has been a basic signifier for a man's virility and force. Elizabethan writers, especially Shakespeare, loved to pun on "will," a slang term for penis. But what happens when "will" becomes "won't"? By their late 70s, most men find that their penises have lapsed from Just Do It to Just Say No. As comedian George Burns remarked, "Sex at age 90 is like trying to shoot pool with a rope."

Until the twentieth century, the stiff penis could symbolize a man's idealized firmness because most men didn't live beyond 40 or 50. In *The Art of Aging* (2007), Sherwin Nuland states that life expectancy for men in 1900—presumably American men—was only 45. By the end of the twentieth century, at least in the more developed economies, men's life expectancy had risen to 78. For the first time, men in their 50s could expect to live decades of leisure after their decades of production and reproduction (226–28). A few older men continue to inseminate, literally and metaphorically. Author Saul Bellow was 84 when his fifth wife, 40 years younger, birthed their child. To most aging men, however, the limp penis becomes a private synecdoche for their failing powers.

Nuland describes the situation quite graphically. Aging men experience a decline of desire and sexual potency. Their erections aren't as hard, and they rise more slowly. Their orgasms are less explosive and less frequent, sometimes weeks apart. Many men become content with cuddling and mutual masturbation or no sex at all. Though there's no "normal" at any stage, most men are sterile by 75, and impotence becomes common (Nuland 2007:46–50). Most older men clutch at Viagra or its equivalents: younger women, dreams of further achievements, and Lear-like graspings for patriarchal status and control.

In Mark Twain's *Letters from the Earth* (1962), Satan's eighth letter reports to God about aging men. "After fifty his performance is of poor quality, the intervals between are wide, and its satisfactions of no great value to either party; . . . Her candlestick is as firm as ever, whereas his candle is increasingly softened and weakened by the weather of age" until it "is mournfully laid to rest in the hope of a blessed resurrection which is never to come." Any sane woman would turn to adultery, Satan says. God "or any other reasonable person" would give the woman a "harem," but "this creature with the decrepit candle has arranged it exactly the other way" (41–42).

George Minois' *History of Old Age from Antiquity to the Renaissance* (1987) shows that Twain's mix of satire and self-pity is thousands of years old. When King David "was old and stricken in years," a lovely young virgin was brought to him so that "the king may get heat." Abishag "cherished . . . and ministered to him: but the king knew her not" (I Kings 1:1–4). Without potency David wasn't fit to be king, so someone else temporarily deposed him (31). Some aging Greeks took a more philosophic view of impotence. Plato's *Republic* approvingly reports that when Sophocles was in his 80s, someone asked him about sex. The playwright replied, "I am glad to have left it behind me and escaped from a fierce and frenzied master" (58). In contrast, Aristotle's *Rhetoric* indicted old men because they do "nothing with firmness" (60).

Rechanneling Plato in *On Old Age*, Cicero's Cato speaks of old men's mellowing distance from sex: they don't feel "the same tingling sensation of pleasure . . . but neither do they miss it so much." Rome's equivalent of Polonius wrote that book at 60, when he ended his 29-year marriage to wed his young ward (109–11). Plautus and Terence caricatured such lecherous old men in their plays. Over 150 years later, Juvenal's Tenth Satire mocks men's aging: "as for sex it's now long-forgotten, / Or should you try, his limp prick with its swollen vein, just / Lies there, lies there though you pummel it all night long" (A. S. Kline's trans. on web; Minois 89). Machiavelli's poem "To Barbera" acknowledges that his most beloved mistress needs a younger lover because he's "not equal in strength to desire." He wrote that when he was 53 (Sebastian de Grazia, *Machiavelli in Hell*, 1989:363).

The three most celebrated older American male novelists in the last 50 years, Philip Roth, John Updike, and Saul Bellow, reprise Juvenal's despairing mockery. As Roth rages in *Everyman* (2006), "Old age isn't a battle; old age is a massacre" (156). That lament could fit Rabbit Angstrom in *Rabbit at Rest* (1990) as he sinks toward aloneness and death at the age of 56, or the mid-70s hero of Bellow's *Mr. Sammler's Planet* (1970). When Sammler gives a lecture at Columbia in the late 1960s, a young man shouts, "His balls are dry. He's dead. He can't come" (42), replicating a heckling that Bellow received at San Francisco State College. Then Sammler gets accosted by an elegant black pickpocket who displays his penis, large, snake-like, lordly, "an elephant's trunk" (48–49). Sammler can't get that penis out of his mind. At the end, when his thuggish son-in-law beats the pickpocket, Sammler's racist recoil edges from penis envy toward sympathy, amid his abiding sense of lonely suspension between life and death.

In many of Roth's later novels, aging men's sex fantasies seem to be assisted masturbation gone dry. Updike and Bellow complicate self-pity with rescue fantasies. So does Paul Auster in *The Brooklyn Follies* (2006) or Louis Begley's Albert Schmidt in several novels. Typically, old men try to rescue their manliness by rescuing children, particularly daughters. Rarely if ever do aging men discover emotional openness with long-term friends or partners. In two seeming exceptions, Ernest Gaines' *A Gathering of Old Men* (1983) and Wallace Stegner's *Crossing to Safety* (1987), friendship and intimacy mask patriarchal rivalries.

Beyond mourning their literal limpness or trying to resurrect their metaphoric Big Daddyhood with rescue fantasies, aging men also discover some distance from their penis. In "The Disposable Rocket" (1993), a short essay available on the web, Updike ruminates

that for men, "a demon of sorts has been attached to their lower torsos," perhaps "a close pal" or a kid brother. "The thing serves well enough to sixty, which is my age now. From here on, it's chancy." Robert Creeley strikes a similar note in one of his later poems, "Memory," which wonders how to make his penis stop dripping when he pees. Aging isn't easy, he concludes. "I don't / feel any longer a simple person with / a name." He feels "like a kid" starting his first day of school, "All new, all surprising." Yet he's also an old man whose "seeming fractures of a self / grow ominous" (*If I Were Writing This*, 2003:96–97).

Distancing can partially free a man from feeling enslaved to his balky part. For some older men, intimacy flourishes when performance anxiety subsides. Full-body cuddling and caressing can be more loving than the young man's push to climax. The pleasures of arousal feel more continuous. Coupling in every sense helps a man discover himself apart from his mostly failed synecdoche. The lure of puffing himself up to twice life size subsides, literally and metaphorically. Moroseness about ending a solo yields to delight in beginning a duet. Touching and talking can lift a man beyond feeling angry or resigned about his body's most ego-breaking betrayal. Perhaps because it's not fraught with conflict, that experience rarely gets represented in literature.

See also Aging, Social Science Perspective; Erectile Dysfunction; Fiction; Poetry

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■ DAVID LANGMUIR LEVERENZ

AGING, SOCIAL SCIENCE PERSPECTIVE

Aging is a natural process of life. It begins at birth and involves many normal biological and physiological changes, from losing skin elasticity and acquiring weathered-looking hands to having a slower metabolism that diminishes muscle and adds abdominal fat. Yearly, the body accumulates a bit of mileage, yet the separate functions of the penis—urinating and lovemaking—remain largely unaffected by bodily aging until midlife. The physiological changes in the penis emerge as the normal wear-and-tear on blood vessels, smooth muscles, and nerves combines to affect erection rigidity, lasting time, and, for some men, erectile ability. It appears that erection rigidity peaks before the age of 20, then gradually declines as the structural and functional integrity of penile physiology ages. The pace of bodily aging is heavily influenced by lifestyle habits. For instance, eating well and staying active support blood flow for a natural erection firm enough for sexual intercourse well into a man's 90s. Similarly, the risk of premature penile aging is increased by being overweight, being physically inactive, smoking, heavy alcohol use, and having a poor diet.

The legacy of embedding masculinities in the body, in particular the penis, is beset with contradictions and tensions. By midlife, a man's eyes and fantasies do not mimic his sex-crazed youth, and instead fix more on his magazine than the airport restaurant's wait staff. The slow reduction in testosterone levels that occurs with aging diminishes libido, resulting in a gradual decrease in sexual interest or drive. Nonetheless, most mature men are highly satisfied with their lives. They are proud of their age, remain sexually active and socially engaged, and are arguably reshaping the nation's perception about how "older men" are supposed to act. Retiring to a rocking chair is no longer an agenda item.

With healthier men now representing the majority of their birth cohorts, mature men's slower bodily aging, acquired wisdom, and increased confidence have collectively amended acquired identities and have produced a spectrum of masculinities. More engaged in mentoring than competing, and more interested in relationships and being men for others, it is evident that as men turn 50, and then 60, they experience greater certainty in who they are and feel more confident and potent. Their gendered identities are intertwined with age norms that do not endorse the corrosive "masculinity directives" that dominated their earlier lives and regularly ratcheted up stress. Mature men know that they can earn self-respect by quietly standing out from the herd, whether their practices involve comfortably ordering a chicken Caesar salad for lunch (light on the dressing) rather than a half-pound burger, befriending women as equals despite the legacy of the gender relations guided by patriarchy, or more openly acknowledging their vulnerabilities. Ageist clichés such as "past your prime" or "over the hill" may attempt to reassert the dominance of a younger generation's view of the right masculinity practices, yet in the near absence of cultural guidelines on "how to be an aging man," mature men devise gendered practices to keep respectable selves based on a lifespan lens. Aging loosens the bindings of men's gendered biographies, allowing mature men to practice and embody a broader range of masculinities.

See also Aging, Cultural and Literary Perspectives; Erectile Dysfunction

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■ EDWARD H. THOMPSON AND KAITLYN BARNES

ANATOMY

See Foreskin; Frenulum; Prostate; Testicles

ANIMALS

Perhaps because sex is where humans imagine themselves at their most animalistic, animal penises invite multifaceted, ongoing cultural engagement. Consider two statements:

"Humans are not animals."

"Humans are animals."

Both are true, depending on which aspect of the category "human" is under consideration. The dynamic and unstable relationship between the concepts of human and animal throughout the history of Western thought makes "animal genitalia" not just a great big, variegated mass of different body parts, but also a site of complicated human projections and anthropomorphic fantasies. From bestiality pornography, in which women engage in sex with horses and dogs, whose imagined virility and eagerness inform metaphors like "hung like a horse" and "doggy style," to the many gastronomical possibilities for eating animal penises in some ethnic cuisines, like the Chinese (but not only), animal penises attract, repel, fascinate, and arouse. The extent of the projection of human fantasies onto animal bodies is obvious in the reasons given for eating dog, sheep, ox, yak, and other penises and testicles: to improve men's virility and increase libido in both sexes.

However, as Michel Foucault asserts, because modern institutions (medicine, psychology, criminal justice, etc.) attempt to exhaustively describe and map human sexuality in order to manage it, sex organs are subject to standardization and measurement. This creates a norm, or what might be called the Myth of the Normal Penis. The Discovery News website, for instance, shows that the news story about normal penis size was the second most-watched segment on this popular science site, outranked only by a story about a giant asteroid nearly hitting Earth. Another way that animal penises substitute for human ones in the cultural imagination is by providing a catalog of departures from the "normal" penis, like the hermaphroditic flatworm which pierces the skin of its mate, or fish species with hook-like penises, or the harvest mouse, whose penis measures over half its body length. Either as a mere extension of the human penis or as its freakish "other," the penis of the nonhuman functions as that thing against which human masculinity measures itself, as it were.

See also Idioms and Nicknames; Jokes; Size

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■ MARGRET GREBOWICZ

ANTI-ANDROGENS

Could creams used to treat yeast infections help men regrow hair? The surprising answer is very possibly yes. It is all thanks to the fact that the antifungal agents in some of these creams also have anti-androgenic properties. Anti-androgens are a class of chemical compounds that prevent "male" hormones such as testosterone and its cousin, dihydrotestosterone (DHT), from exerting their effects. These compounds accomplish this in a variety of different ways from preventing the binding of the hormone to the androgen receptor to mopping up circulating androgens. Some anti-androgens even stop androgens from being made in the first place. There is increasing concern about environmental exposure to widely used chemicals that have anti-androgenic properties, like DDT (dichlorodiphenyltrichloroethane) and phthalates. Exposure to anti-androgens will not affect penis size in adult males as the tissue has already formed, but it could cause problems with penis development if exposure occurs during fetal development or puberty.

While the term conjures up images of a myriad of complex synthetic compounds, anti-androgens can be found in a variety of natural sources. For instance, several studies have shown that large amounts of spearmint tea have mild anti-androgenic properties. Anti-androgens have a wide variety of medical applications. In men, one of their main uses is in the treatment of prostate cancer. Since some prostate cancer cells require androgens to grow and proliferate, this treatment can be very effective, although sometimes this can lead to the rise of tumors that no longer depend on androgens for survival. For transgender individuals undergoing feminizing treatment, anti-androgens are also often prescribed to help with the transition process. In several countries, including South Korea, the United States, and Canada, sexual offenders are chemically castrated using these compounds, as lowering the effective level of testosterone leads to a reduction in libido. In women, anti-androgens are commonly used to treat polycystic ovary syndrome (PCOS), which is a complex disorder of the endocrine system that can result in acne and male patterns of hair growth. These symptoms are caused by excessive levels of androgens.

So how can anti-androgens encourage hair growth in men who are regrowing their hair but discourage it in women, two seemingly contradictory roles? This is due to their inhibitory effects on DHT, which is among the main causes of hair loss in both sexes. Since men have a relatively high level of DHT, its suppression leads to increased hair growth. On the other hand, women usually only have low levels of DHT, so any excess leads to unwanted hair growth, and inhibition stops this from occurring.

See also Steroids; Testosterone; Transgender/Transsexual

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■ TUCK NGUN

ARCHITECTURE

Phallic architecture has existed as long as humans have been building, and it continues to be built now, often on an unprecedented scale. The world's tallest structures are widely understood as phallic ones. However, the phallic tower is one of a number of distinct forms of phallic architecture: many buildings are demonstrably phallic, but they connote the phallus in different ways. The different types can be summarized as follows: (1) literal representations of the penis: typically for the purposes of phallus worship in premodern and/or non-Western cultures. (2) Phallic towers: buildings understood to connote the phallus in its outward form. In its proportions, it resembles the penis in its erect condition. Its outline may be further bolstered by allusions (intended or otherwise) to a glans, scrotum, or even foreskin. (3) Buildings as Freudian phallic objects. Sigmund Freud identified certain objects as "phallic" for their unquestionable connotations of masculinity. Pipes, cigars, walking sticks, overcoats, and furled umbrellas are examples of metonymically phallic objects. In architecture, steel, chrome, dark glass, and leather may similarly be construed as phallic in themselves. The same may be said of exposed structures and plants. (4) Buildings with a phallic purpose. These are buildings designed (or adapted) explicitly for penile functions or use. There may be more types of phallic architecture, but these are the main categories.

Buildings that represent the phallus in literal form abound in non-Western and premodern cultures. Among the best known examples are the large statues ("herms") of the messenger of the gods, Hermes, erected all over Greece in the sixth century BCE, depicting a bearded man with an erect phallus. Herms were integral to all major public buildings. Hindu, Khmer, and Malian cultures also have traditions of monumental phallic sculpture on public buildings. In modern cultures, the high-rise tower is routinely and popularly understood to connote the phallus, regardless of the intentions of the architects. In recent years, technological advances have made it possible for architecture to take organic, rather than rectilinear, forms. The most striking contemporary examples include Foster and Partners' 30 St. Mary's Axe building (2004) in the City of London, Jean Nouvel's Torre Agbar (2005) in Barcelona, and the Oriental Pearl TV Tower in Shanghai (1997). Rem Koolhaas' Shenzen Stock Exchange (2013) is rectilinear in form, but has a notably cock-and-balls profile in silhouette. American towers have very frequently been considered phallic. Key examples include Robert Mills' Washington Monument (1848–85); Harold van Buren Magonigle's Liberty Memorial in Kansas City, Missouri (1926); Halsey, McCormack, and Helmer's Williamsburg Savings Bank in Brooklyn

"Brick Dick," formally the William E. Coats Water Tower, Ypsilanti, Michigan (1890). Image courtesy of Richard J. Williams

(1927–29); and Edward Durell Stone's Florida State Capitol (1973–77). In 2003, the readers of *Cabinet*, an American culture magazine, voted the William R. Coats water tower in Ypsilanti, Michigan (1890), the world's most phallic building. Known locally as the "Brick Dick," it is a smooth cylinder with a highly pronounced glans. Further west, Californians in general and San Franciscans in particular often consider the 210-foot (64 meters) Lillian Coit Memorial Tower, designed by Arthur Brown, Jr. (1933), as rather phallic; in fact, some locals have jokingly renamed it "Coitus Tower." This white art deco reinforced concrete structure was allegedly designed to resemble a firehose nozzle, due to Lillie Hitchcock Coit's love for chasing fires. Lillie herself was an interesting woman who gambled extensively, dressed in men's clothing, and shaved her head.

Some buildings are also phallic objects in the Freudian sense. Among the clearest examples are the works of the German-born architect Ludwig Mies van der Rohe, with their fetishistic concern for engineering precision. His Seagram Building on Park Avenue, New York, is not phallic in form, but its precision, restraint, and treatment of surface give it the air of a well-cut suit. Mies was physically imposing and always immaculately dressed. Interviewers often made a connection between his highly masculine physical presence and that of his buildings. The work of so-called high-tech architects in the 1970s and 1980s had similar characteristics: see, for example, the exposed structure of Richard Rogers and Renzo Piano's Centre Georges Pompidou, Paris (1977), or the highly polished stainless steel of Rogers' Lloyds Building in London (1985). In fiction, Ayn Rand's 1943 novel *The Fountainhead* makes frequent and explicit parallels between the male body and modernist architecture: for her, the modern building in its restraint, hardness, and logic is of itself a phallic object.

Buildings with a phallic purpose are varied. On the grandest scale—although unbuilt—is Claude Nicolas Ledoux's Oikema (1773–79), a scheme for a "house of pleasure" on a phallic groundplan to educate young men in the mysteries of sex. Entering via the schematic scrotum, initiates would proceed along the shaft to the *glans*, a semicircular chamber where they would be met by women employed for the purposes of sexual initiation. On a much lower level is the contemporary phenomenon of the Glory Hole, a hole bored in a wall through which a penis may be inserted and anonymously fondled. A small-scale, usually informal adaptation of public restrooms and private saunas, it has become a staple of queer architecture. It was celebrated publicly in a 2006 exhibition at London's Architecture Foundation, called simply *Glory Hole*.

Other examples of architecture with a phallic purpose include the work of the British architect Nigel Coates; his installation *Hypnerotosphere* for the 2008 Venice Architecture Biennale included highly anthropomorphic furniture that was intended to invite penetration. Finally, Foster and Partners' Commerzbank tower in Frankfurt (1991–97) should be mentioned for its notorious top-floor male restroom. Here, the urinals are fixed against a glass wall, enabling top executives to urinate symbolically and literally over the entire city. Foster is in many ways the phallic architect *par excellence*, publicly delighting in stereotypically masculine engineering, airplanes, and fast cars. And in the Commerzbank, there is no better symbol of the phallic power of contemporary architecture.

See also Art and Artists; Glory Hole; Herm, or Herma; Phallus; Pompeii; Psychoanalysis

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■ RICHARD WILLIAMS

ART AND ARTISTS

Depictions of male genitalia are a constant phenomenon in art history. Since the dawn of art until now, the phallus has been an object of artistic representation in many different contexts, materials, and configurations. A phallic form is an icon that hides various and changing meanings of cultural and ideological aspects that reflect the idiosyncrasies of human populations.

Phallic depictions in preliterate societies represent a unique documentation of understanding archaic urological and sexual practices. The oldest documented phallic images and sculptures to date are from the Upper Paleolithic age (i.e., 40,000–12,000

Paleolithic portable phallic art pieces recovered from (left to right) Castanet, La Madeleine, Blanchard, La Madeleine, Le Forne du Diable, and Roc de Marchamps. All are in erect state, and most show totally retracted or absent foreskin. The second piece, from La Madeleine, shows redundant nonphimotic foreskin, and the one from Le Forne du Diable suggests partial phimosis, but allows the possibility of foreskin retraction. Image courtesy of Marcos García-Diez and Javier C. Angulo

years BCE). These representations are not numerous but constitute an exceptional source of information. In most occasions, the phallus is represented in its erect state. Some images reveal geometric patterns that, provided the Paleolithic representations are mainly figurative, give the clue that genital decoration (e.g., tattooing, piercing, and scarring) might have been practiced at prehistoric times. These rituals may have provided identity symbols with a protective effect to counteract the external adversities of an aggressive environment.

Circumcision is one of those decorative rituals that has survived, perhaps based on the premise of hygiene. In fact, a detailed morphological observation of the penises depicted reveals that human beings at Paleolithic times must have kept a culture of foreskin retraction, as most of the penile representations are shown in evident erection and very few of them appear to have adherent foreskins. Some of these are ithyphallic, or erect, men facing dangerous animals like bear or bison. Here, erection and orgasm could signify the shamanistic transit between life and death. In some other examples, phimosis is associated with circumstances of serious danger or death. Occasionally, other disorders of the penis are also represented: paraphimosis, urethral suppuration, priapism, and scrotal mass constitute the first clues of a primitive urological knowledge.

The morphology, size, and shape of some phallic sculptures crafted more than 20,000 years ago of bone, antler, or stone suggest that they might have served as dildos. Other nonreproductive sexual practices not related to childbirth but to the search for pleasure also give an idea of the complex sexuality of our ancestors. Curious examples of such behavior are various scenes; possibly the most famous are the face-to-face coital scene carved in the wall at Los Casares cave (Guadalajara, Spain), the face-to-back coitus on a stone plaque recovered from Enlène (Montesquieu-Avantès, France), or the ejaculating anthropomorph depicted on a rock in the open air in Ribera do Piscos (Fôz Coa, Portugal).

In more recent prehistory (between 10,000 and 2,000 years before the present), the phallus is represented in diverse situations, including copulation, dancing, hunting, or fighting, thus stressing the meaning of strength and power over nature. Even the penis is turned into great monuments like large sculptures, monoliths, or carvings into the landscape. They are the first public manifestations of virility and fertility present in a culture progressively transforming into an agrarian society. In Egypt, the god of fertility Min appears with his phallus erect. Classic cultures from Greece and Rome make the phallus an everyday life object with an outstanding presence in houses, entrances, streets, theaters, thermal baths, cemeteries, or other public places. Also perfume recipients, rings, hangings, or amulets, even worn by infants, give an idea about how frequently this image was depicted. The phallus fills both public and private life and is not considered obscene or licentious.

The penis is often represented in its erectile state, interpreted as consistency, strength, and durability. It symbolizes protection and good luck, an amulet to invoke and counteract the evil eye (*fascinus*). A singular object is *tintinnabula*, which is a phallic form associated with bells that amplify this protective power. The phallus also relates to fertility, as can be evidenced from propitiatory amulets hanging from the neck of women. This is also symbolized in Priapus, a god of fertility related to agriculture and depicted with an enormous phallus hanging on one side of the balance, and on the other the profits obtained

from the land. Despite the erotic and playful theme of the phallus in the everyday lives of the Greeks and Romans in antiquity, an apotropaic sense of religious and ideological connotations remains hidden.

The Middle Ages changed that scenario in Europe. Religious morality based on Christianity provoked a repressive culture to the phallus; sexuality was considered wicked and sinful. Despite this turn of events, phallic culture continued to live in the minds and privacy of human beings, but to a very discreet extent. Phallic culture survived: some examples linked to Camino de Santiago are ithyphallic men and representations of onanism and fellatio decorating the ornamental stones in churches, and also pilgrim amulets of erotic nature, a tradition that reached the sixteenth century. Brooches and insignia of phalli with human form were placed on the clothes to serve as elements of protection against evil and bring good luck during peregrinations.

Medieval and renaissance iconography also shows the legend of the phallus tree, which was related to witchcraft. The idea was that male impotence was the consequence of wicked acts aiming to steal male fertility. As represented by its vertical character, the phallus tree is associated with water, erection, fertility, and sexual potency, thus representing the opposition to sorcery and a symbol of life and fecundity.

The progressive hold of religious and moral determinants led to the establishment of an anti-phallic culture in Europe after the sixteenth century. Based on Puritanism, architecture, sculpture, and painting began to hide male genitals. Even some pieces of art were modified to cover the genitals of nude characters. The explicit representation of the phallus only remained in scientific illustrations, such as those produced by Leonardo da Vinci, or in very sporadic satiric images with a grotesque and depraved sense. These images constitute the basis of a moral fall that reached its maximum expression at the time of the French Revolution, when the concept of liberty extended all over the different fields of society.

Following the European Enlightenment, the phallus progressively reappears in drawings, paintings, and sculptures, again reaching a public dimension. Contrary to classical imagery, it does not represent protection, fortune, and good luck. Its meaning is now erotic, provocative, humorous, satiric, and playful. Some pieces of art tend to be provocative and even pornographic. Actual phallic representations inundate our society every day in varied forms (e.g., in aliments or personal garments). Today, phallic representation is explicit and often implicit as well. However, complementary to our concept and to the history of phallic culture, traditional primitive cultures on different continents keep an iconography that is closely linked to fertility and the protective sense developed in rituals that could help us understand the phallic culture of the first human groups that inhabited the earth.

See also Architecture; Bhutan Phallus; Circumcision (Male); Herm, or Herma; Mythology and Old Norse Religion; Phallological Museum; Phallus; Phimosis; Pompeii; *Shunga*

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■ MARCOS GARCÍA-DIEZ AND JAVIER C. ANGULO

ARTIFICIAL INSEMINATION

Artificial insemination (AI) is the placement of semen into a woman's uterus by artificial means (without sexual intercourse, using a syringe-like instrument) for the purposes of impregnation; it is also referred to as intrauterine insemination (IUI). The success rate of AI can vary depending on the age of the woman and any underlying fertility issues, but it is relatively low compared to other types of assisted reproduction. However, in comparison, AI is a fairly easy, noninvasive, and inexpensive procedure with minimal risks.

AI can be differentiated by the provider of the semen, with the term artificial insemination donor (AID) or donor insemination (DI) used when the source of the semen is from a male who is not a partner of the inseminated woman. AID can be performed with a semen sample provided by a known donor or by an anonymous donor from a sperm bank.

AI is usually done in cases of male factor infertility such as low sperm volume, low motility of sperm, abnormally shaped sperm, or complete absence of sperm. It is also used in cases of female subfertility related to the quality of cervical mucus. The popularity of AI as a treatment for male factor infertility has declined with the advent of intracytoplasmic sperm injection (ICSI) in the 1990s, in which a single spermatozoon is injected directly into an egg. AI (with washed sperm) is also used to prevent the passage of disease that is carried in semen such as HIV. AI is also a solution to what has been termed "social infertility," to impregnate lesbian or unpartnered women, or gestational surrogates of gay men. In these cases, AI is preferred over adoption as there will be a genetic bond, which has both social and legal implications.

The first recorded case of AI with human semen is in the late eighteenth century in England. At the time, the practice was considered unnatural and immoral. Over the centuries, the medical community slowly became more accepting of the practice as a solution for infertility. The use of AI became more widespread in the 1940s after the development of procedures to freeze semen. In the United States, professional medical associations endorsed AI in 1920, and individual states legally recognized AI beginning in the late 1960s. Clinical research trials were not conducted until 1984, and clinical guidelines indicating standard procedures for IUI were not published until 1996.

Masturbation after a period of abstinence is the standard method to acquire a semen sample for AI, although in some cases, semen can be collected during sexual intercourse using a special condom or through aspiration from the testes. Within a clinical setting or a sperm bank, semen then undergoes a number of procedures—morphology and motility testing, functional testing, and genetic and disease testing—before being frozen. While fresh semen is more potent, it cannot be repeatedly tested to ensure safety, and so frozen

semen is the standard for IUI. A semen sample can be manipulated (i.e., concentrated and washed), and the woman to be inseminated may take fertility drugs concurrently to induce the release of multiple eggs per ovulatory cycle (hyperovulation) to improve the chances of conception. For donated sperm, the donors' physical and social characteristics are catalogued, which are then used as a basis for matching the physical characteristics of the potential social parent.

Unresolved social controversies associated with AI involve secrecy, anonymity, and nontraditional family formation. Traditional medical practice has been to be secretive about the nature of the conception out of concerns as varied as charges of infidelity, the potential of family disruption, and stigma for the male partner as male infertility is associated with impotency and emasculation. There is not a consistent policy on maintaining donor anonymity, with complete sperm donor anonymity prohibited by some countries (Sweden, Austria, Germany, Switzerland, Norway, the Netherlands, Australia, the United Kingdom, and New Zealand). The practice of donor anonymity has been criticized on the basis of the right of AID offspring to know their genetic heritage, and that keeping secrets is detrimental to family functioning. When used by single women or gay and lesbian couples, AI is a challenge to heteronormative family formation and is disallowed in some countries (France and Italy).

The legal controversies around AI in the first half of the twentieth century centered on if the use of donor semen constituted adultery, if the offspring resulting from the practice were illegitimate, and if AID offspring were entitled to support in cases of divorce. This was resolved in the late 1960s, with U.S. courts expressly ruling that children born from AID were not illegitimate, and with the adoption of the Uniform Parentage Act in 1973, which states that AID with the husband's consent is legal and that the donor is not perceived to be the natural father and not liable for support. The ruling that the semen donor was not the legal father was challenged in cases of gestational surrogacy using AI; the legal determination of parenthood in AI is now dependent on intent rather than biology. Current legal and ethical concerns about AI are the right to use stored semen after the death of the sperm provider, the right of institutions to control whether AID offspring can learn the identity of their donor, the extent to which sperm donors should be tested for genetic conditions, the regulation of nonanonymous sperm donations in a private transaction, and the use of sex selection through sperm sorting for other than medical reasons.

See also Disease; Semen; Sperm

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■ SELINE SZKUPINSKI QUIROGA

AUTOFELLATIO

Autofellatio is the sexual act of performing fellatio on one's own penis. Autofellatio requires great flexibility and a long enough penis to reach the mouth. These requirements make autofellatio a relatively rare sexual practice, but one that is surrounded by mystique and intrigue. The physical requirements have made the practice a niche market in pornography and a common fantasy among men. Autofellatio has also made several appearances in popular culture, which has only added to the intrigue.

The earliest recorded accounts of autofellatio come from the ancient Egyptians. David Lorton, an Egyptologist, has argued that autofellatio may have held religious importance in ancient Egypt; however, scholars disagree as to what meanings the practice held. There are few records regarding autofellatio until the early twentieth century, when psychoanalysts began reporting cases of autofellatio. Early psychoanalytic reports associated autofellatio with repressed sexual desires, neurosis, and homosexuality. In the 1940s, Alfred Kinsey, an early sexologist, estimated that only two to three out of 1,000 men had performed autofellatio on themselves. The current prevalence of autofellatio is unknown.

In popular culture, autofellatio has made several appearances in urban legends, films, and pornography. A common rumor is that the singer Marilyn Manson had two ribs removed to be able to perform autofellatio. Manson has denied these rumors several times, but the rumor persists online. Several mainstream films have discussed or shown autofellatio. Notably, the 2006 film *Shortbus*, written and directed by John Cameron Mitchel, opens on the main character performing autofellatio in a yoga pose. In pornography, autofellatio is uncommon in mainstream heterosexual productions; however, porn star Ron Jeremy first gained success in porn with his ability to perform autofellatio. Currently, most autofellatio in pornography takes place in gay porn or homemade videos. The physical challenges of autofellatio and the cultural references to it have made the practice both a fantasy and fascination.

See also Fellatio; Film; Pornography and Erotica; Psychoanalysis

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■ PETER VIELEHR

AVERSION THERAPY

Aversion therapy is a technique used to prevent undesirable behaviors and thoughts. It is based on the principles of basic conditioning, in which rewards reinforce behaviors, while punishments deter them. It involves the pairing of a negative stimulus, or punishment, with the undesirable behavior or thought. Over time, the unwanted behaviors or thoughts become associated with the negative feelings produced by the stimulus rather than the pleasure that they originally brought to the individual. The primary uses of aversion

therapy have been in the treatment of addiction, such as gambling and alcohol addiction, and also to alter sexual behaviors or desires.

Aversion therapy became a common treatment for sexual "deviance" in the 1950s, being used to treat paraphilia and fetishes, pedophiles, transvestites, and homosexuals. The most common aversive stimuli used in early treatments were noxious odors, electric shocks, or drugs that produce nausea. Covert sensitization is a technique developed later that involves the patient imagining engaging in the undesirable behavior and experiencing a negative outcome as a result of that behavior. In current practice, aversive techniques are often paired with cognitive behavioral therapy to address related behavioral issues.

This type of therapy is still used to treat pedophiles and is also a component of conversion or reparative therapy, aimed at curing homosexuality. Treatment of paraphilia is somewhat uncommon, although individuals sometimes seek out treatment for behaviors they find personally distressing.

Aversion therapy is one of several common treatments used for pedophiles, and it is frequently part of a court-ordered treatment program. Although compelled psychological treatment is controversial, studies have shown that this type of therapy is successful in reducing sexual arousal toward children in the majority of cases in which it is implemented. The reduction in arousal for these offenders has been shown to persist over time, although the effect of treatment is reduced. Continued follow-up sessions at regular intervals are effective in maintaining a reduction in arousal.

Aversion therapy is also often included as one of the many components of a course of reparative therapy. Although reparative therapies generally have been denounced by psychological and health professionals, they continue to be used by some practitioners and by religiously based organizations. This technique is specifically used to decrease homosexual desire in patients. Other components of reparative therapy include attempts to develop heterosexual attractions. Studies indicate that patients undergoing reparative therapy often experience same-sex attractions afterward, but feel conflicted and ashamed about those feelings. However, the development of heterosexual attraction is not typical.

The controversies involved with the use of aversion therapy are largely related to its use in treating sexual desires and behaviors. The application of aversive techniques in treating other addictions is far less controversial. Despite these controversies, aversion therapy has generally proven effective in reducing unwanted thoughts, desires, and behaviors in patients, especially those who are personally motivated in a positive outcome.

See also Fetishism; Homosexuality (Male); Penile Plethysmograph

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■ ELIZABETH G. NAGEL

B

BAREBACKING

Barebacking, in its most basic definition, is the intentional act of engaging in unsafe or unprotected sex; that is, having sex without the assumed protection of a condom. It is worth noting that barebacking as such is regarded as a particularly male homosexual phenomenon; otherwise, even heterosexual procreative sex would qualify as barebacking, given its necessary emphasis on unprotected internal ejaculation.

The impact of HIV/AIDS on the male homosexual community cannot be overstated. In its earliest manifestation, the disease was known as GRID, or gay-related immunodeficiency. As one can see in that early designation, from the outset HIV/AIDS was seen as a particularly gay disease. It is the case that HIV/AIDS in its early years seemed to have a disproportionate effect on the male homosexual community. In the absence of a cure, the use of prophylactics or condoms was seen as the primary means of prevention; to this day, condom use is regarded as the best means of avoiding the HIV virus for those who are sexually active. In the mid- to late 1990s, however, the medical establishment created effective antiretroviral therapies that dramatically altered the morbidity rate of those diagnosed with HIV. Prescription medications such as zidovudine (AZT) and its descendants changed HIV/AIDS from a disease that led almost inexorably to death to a chronic condition that increased the chances for those living with it to survive for a number of years, even into old age.

At the same time that the medical outlook for HIV/AIDS was changing, the cultural attitude toward HIV/AIDS was changing as well. Also in the mid- to late 1990s, the subculture of barebacking was gaining popularity, or at least notoriety. Barebacking is a consciously antinormative practice, and so resides in the domain of sexual dissidence; it only has any practical significance as a response to HIV/AIDS. Unprotected sex prior to the virus needed no name, and unprotected sex among those not regarded as targets of the virus is outside its theoretical purchase. Barebacking can be separated into several subcategories: (1) those who bareback with no concern or particular consideration regarding their HIV status or that of their partners, with no specific intention of contracting the virus; (2) those who bareback under the assumption, for various reasons, that HIV contraction is unlikely or impossible (this may be the case, for instance, with monogamous HIV-negative couples); and (3) those who bareback with the stated intention of contracting the HIV virus. These

last are known colloquially in the barebacking community as bug chasers, with the HIV virus being known as "the bug."

Barebacking, particularly the bug-chasing variety, has been met with great outcry both within and without the male homosexual community. Those who bareback have been characterized as reckless, irresponsible, and suicidal. Conversely, some commentators have attempted to understand barebacking without demonizing or pathologizing members of the bareback subculture. Beyond philosophical and theoretical discourse, many jurisdictions have instituted laws attempting to constrain barebacking by making the transmission of HIV in sex illegal under various circumstances, usually under the condition that the infected partner fails to disclose their HIV status to the uninfected partner; in many laws, the uninfected partner must become infected as a result of the sexual act for an illegality to have taken place, though some U.S. states have laws on the books making it illegal for HIV-positive individuals who do not disclose their status to have sex with uninfected partners regardless of whether the uninfected partner becomes infected as a result of the interaction.

In bareback subculture, the penis is referred to as "bare" or "raw," emphasizing the absence of a condom or any barrier between the partners. The intimacy of contact between unprotected partners and the power of the bare penis to come into direct contact with the penetrated partner has been theorized as one of the motives, if not the primary motive, for those who bareback.

See also Condoms; Disease; HIV/AIDS; Homosexuality (Male)

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■ W. DUSTIN PARROTT

BHUTAN PHALLUS

Images of erect phalluses, or in the Bhutanese Dzongkha language *Wangchuck Chenpo Dorje* (i.e., *The Great Powerful Thunderbolt*), are a common and distinctive feature of domestic Bhutanese architecture. Stylized carved phalluses hang from the eaves of houses, and multicolored paintings of phalluses decorate the outside walls of Bhutanese homes and offices. Unlike in Tibet, the image of the phallus appears throughout Bhutan. The image

is principally used to ward off evil spirits. This protective aspect is demonstrated by the fierce snarling features often displayed on the glans of the phallus.

The origins of this belief in the protective power of the phallus are unclear. There are various suggestions to be found in contemporary Bhutanese texts. One suggests that it is based on the *lingam* of the Hindu deity Shiva. Although Bhutan is primarily a Buddhist country, it historically had close connections with the smaller kingdoms of northeast India, making this a possible origin of the phallic imagery. Certainly, it is accepted that at the village level, beliefs and practices in Bhutan combine Buddhist beliefs with pre-Buddhist practices. The pre-Buddhist beliefs and practices are referred to as *Bon*; however, it cannot be stated that these pre-Buddhist beliefs were *Bon*, a term associated with a pre-Buddhist religious system in Tibet that flourished in western Tibet in the kingdom of Zhangzhung. Bhutanese village practices combine "sacred" and "obscene" elements. The "sacred" reflect the formal monastic tradition, and the "obscene" the informal, folk aspects. The phallus as a symbol is displayed by the *atsara* (clowns), who entertain the populace attending the annual religious festivals (*tsechu*). The *atsara* bless the crowd with large decorated phalluses in exchange for offerings. Often, this is accompanied by ribald remarks by the *atsara* reflecting the carnival and Rabelaisian nature of the blessing. New houses traditionally will hang four large wooden phalluses from the eaves of the roof. The wooden phalluses serve to prevent misfortune from coming to the inhabitants of the house as well as protecting the house and its occupants. The protection extends to the animals often kept on the ground floor and by extension to the wealth and financial welfare of the occupants. Traditionally, annual household ceremonies to bring good for-

Atsara (clown) blessing onlookers with a phallus. Image courtesy of Alan J. Masson

tune are held, and new phalluses will be suspended from the eaves. Painted images are usually found either to the side of the house entrance or below the roof line with the phallus ejaculating outward.

The prominence of the phallus as a symbol of protection throughout Bhutan may in part be due to the prestige of an important and unconventional Buddhist saint, Drukpa Kunley. His biography reveals an individual who combined advanced meditation and spiritual achievements with a succession of female lovers and consorts. The dharma songs recited by Drukpa Kunley are often ribald with various epithets for the penis being used. These songs influenced other popular songs that refer to *pokchen* (Big Glans), and in one the Buddha is replaced by a phallus-shaped teacher called *Gyalwa Lodro*. A temple at Chimi Lhakhang near Punakha is closely associated with Drukpa Kunley. Each year, a festival is held at which women experiencing problems with conceiving a child attend to be blessed by a wooden phallus. In this context, the phallus is believed to ensure pregnancy rather than offer protection. In recent years, the adaptive nature of the imagery of the phallus has been used to promote "safe sex" and condom use to prevent the spread of sexually transmitted diseases.

See also Architecture; Art and Artists; Circumcision (Male); Herm, or Herma; Phallological Museum; Phallus; Phimosis; Pompeii; *Shunga*

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■ RICHARD W. WHITECROSS

BIBLE

The penis is a signifier for masculinity and religious participation in the Hebrew scriptures. Israel's body image is male, and the circumcised penis became the signifier of the whole body. All bodies were ideally imaged as a male body with intact testicles and a circumcised penis. Women were excluded from full religious participation for the lack of the circumcised penis (Leviticus 21:24), men without intact testicles or with damaged or malformed penises were unable to join the assembly of worship (Deuteronomy 23:1), and men with uncircumcised penises were excluded from the ethnic and religious definitions of "Israelite." For ancient Hebrews, the privilege of the penis represents the patriarchal status of male orgasm, potency, and procreation.

Israel was required to circumcise all males, starting with God's covenant with Abraham and his descendants. Circumcision is a male-bonding ceremony in which fathers and uncles became responsible for initiating males into Israelite adulthood. The foreskin of the

penis became a barrier to religious participation and ethnic identification. Circumcision provided a ritual identification to represent insider status and differentiate from outsider status. Circumcision was an intentional and ritual mutilation of the penis, and Howard Eilberg-Schwartz understands the ritual wounding of the penis as a "fruitful cut" that prepares the Hebrew infant for male maturity and participation in the Israelite community, thus for a relationship with God. In this interpretation, it is because Moses was circumcised that he was able to experience God in the burning bush.

At the heart of the Hebrew Bible is the deep tension between defining Israelite masculinity and the subliminal fear of imagining God as male. Yet in the scriptures, when God takes human form, God's sex is obscured. Two examples may exemplify this. Moses requests to see God's face, but God only permits him to gaze upon from behind (Exodus 33:21–23). God's turning back symbolically represents a concealment of the differentiation of maleness. Moses is unable to sex God through facial hair or through God's genitals. The same is true of Ezekiel's vision (Ezekiel 1:26–28) of God wherein God's face and "feet" (a euphemism for genitals) are covered by angelic wings. This theophany, or physical manifestation of God, likewise deflects the question of God's genitals.

Eilberg-Schwartz creatively interprets this Hebrew aversion to sex God; he suggests it stems from a tension where God is understood as the groom and all of the Israelite circumcised males, collectively, are viewed as the bride. He reads the restraint from the hermeneutical lens of the story of Noah's drunkenness and the homoerotic gaze of Ham toward his naked father (Genesis 9:20–25). There is not only an incest taboo operative here but also the taboo to look on another male like the male gaze upon a female (Leviticus 18:22, 20:13). The male gaze is properly directed to women alone; to do otherwise is seen as an "abomination." Ham is cursed for violating the incest taboo, and he becomes the ancestor of Africans, who are, in turn, cursed. During the slavocracy period of the United States, this story was used to justify slavery. Colonial Europe used the story to colonially dominate Africa.

To meet God face to face is to see oneself as the wife, and the circumcised penis makes males desirable to God and prepares them to be ready to stand in the presence of God. In a somewhat contradictory logic, ritual circumcision intertwines reproduction and masculinity in a procreative ethic. It signified a covenant between God and Israel in a marital relationship of husband to wife. But for Israelite males, God's genitals had to be concealed whenever one recited the Shema, the prayer in which an Israelite man expressed his love for God.

While ritual circumcision represented belonging to God and admission to the worship assembly, the vision in Third Isaiah 56:4–5 subverted this ritual definition of masculinity by including eunuchs in the worship community. There was an alternative and inclusive definition emerging in prophetic Second Temple Judaism. Isaiah was the most frequently used scroll in the Christian gospels. Jesus recited from the scroll of Isaiah in the synagogue in Nazareth and understood his ministry in conformity with Isaiah (Luke 4:18–19). Jesus' logion on eunuchs (Matthew 19:12) unsettles ritualistic Judaism of his time. Halvor Moxnes interprets the saying as a response to Jesus' critics who use a slur of "eunuch" to denigrate the masculinity of Jesus and his male disciples. Jesus picked up the slander word as describing himself and his movement, countering the slur by "queering"

masculinity. Eunuchs are "out of place," in a liminal space or in a borderland category that questioned Jewish masculinity as a fixed category. Eunuchs did not fit into the priestly gender categories of male or female, the household codes upon which Second Temple Judaism anchored its religious practices. Matthew Kuefler has demonstrated how metaphorical notions of the eunuch impacted how Christians structured new countercultural definitions of celibate masculinity against the one promoted by the Roman Empire. Jesus broke the codes of patriarchal religion—reinforced by its cultural and religious definitions of dominating masculinity—in service of his vision of radical inclusion and God's accessibility to all outsiders.

In early Christianity, Paul fought against the orthodox (Aramaic Jerusalem) wing of the Jesus movement to require circumcision of Gentile male converts. Circumcision no longer provided the bodily signifier for the Jesus movement, for it was replaced by a new identity marker of baptism, where ethnic, social, and gender identity distinctions were erased in Christ (Galatians 3:28).

See also Castration; Eunuchs; Origenes; Papal Testicles; Religion

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■ ROBERT E. SHORE-GOSS

BOBBITT, LORENA

See Penis Removal

BODY ELECTRIC

In the realm of penis-pleasuring, "Body Electric" is code for a particular type of erotic massage. Invented by massage therapist and former Jesuit seminarian Joseph Kramer and first disseminated through a workshop for gay men called "Celebrating the Body Erotic," this Taoist erotic massage incorporates a wide variety of penile strokes intended to raise and circulate erotic energy around the body without the goal of ejaculation.

In 1984, Kramer founded a massage school in Oakland, California, that he named the Body Electric School after Walt Whitman's famous ecstatic poem extolling the sacredness of the human body in all its forms and flavors. At the time, Kramer was on a mission to heal the split between sexuality and spirituality in his own life and to bring that healing

to his tribe of gay men. With the onset of the AIDS epidemic, gay men had become terrified of touch and sex, and Kramer conceived a pleasurable way to share intensely erotic physical contact that involved no exchange of fluids and therefore constituted completely safe sex. Synthesizing teachings from Stanislav Grof (on holotropic breathwork), Mantak Chia (on learning to separate orgasm from ejaculation), and tantra (on viewing sexuality as sacred energy), Kramer taught up to 40 workshops a year across the United States and Europe in the late 1980s. He devised 30 different strokes for the "magic wand" that, unlike conventional masturbation, were designed not to facilitate ejaculation but to raise energy and extend pleasure indefinitely. He gave them playful, evocative names such as "Cock Shiatsu," "Rock Around the Clock," "Twist and Shout," and "Hairy Palm Sunday." Combined with steady, continuous, conscious breathing, a massage integrating these strokes culminated in a full-body contraction known as "The Big Draw," which "squeezes the orgasmic energy you have generated into the core of your being where it shoots up through your heart and out the top of your head, connecting . . . with all other energies." The combined flooding of breath and erotic energy can trigger a full-body orgasm. Some receivers hallucinate, weep, or have involuntary tremors that resemble grand mal seizures, while others simply feel pleasant tingling or peaceful calm. Participants in Kramer's workshops and weeklong intensives gradually formed a community sharing a vocabulary and philosophy of sacred sexuality. In 1993, Kramer sold the Body Electric School, which continues to offer classes for groups of men and women in erotic touch as a healing practice.

See also Massage and Massage Parlors; Qi Gong (Chi Kung)

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■ DON SHEWEY

BOYS

In a range of cultures, the birth of a baby boy has been greeted with prestige and honor as they are seen to socially, culturally, and economically benefit the family. "Boy" often refers to a biological state of being, mainly attributed to prepubescent males. Although boys are associated with a number of cultural connotations, such as being action orientated, boisterous, playful, adventurous, noisy, careless, inquisitive, and childish, such connotations have changed historically and cross-culturally. In other words, understanding prepubescent males through the idea of "boyhood" is often contextually driven. For example, in ancient Greece, Plato in his symposium championed the natural beauty of boys and the spiritual purity that men could achieve when lost in love, friendship, and sexual intimacy with them. In medieval Europe, Aries questions the universality of childhood and, with it,

cultural markers between boys and men. He suggested that children were ensconced into adult worlds by the age of seven. However, even prior to this, boys' sexual practice was unremarkable. He cites observations from the French court of the young future French King Louis XIII and how nursemaids would take the young boy to bed to fondle his genitals, emphasizing the idea that there was little evidence of modern ways of being a boy. However, it is also argued that the emergence of childhood as a way of viewing different age groups initially resulted in a nongendered understanding of boys. For example, in sixteenth-century North American history, it is suggested by Clement and Reiner that white boys and girls were treated simply as children, sharing the same clothes and experiencing a similar education. However, with the onset of the industrial revolution in Northern Europe, the boundaries between boys, girls, and adults become more defined. Furthermore, value systems of how boys should behave contributed to a new "boyology," as did the emergence of manuals and guidance to foster correct ways of being a boy.

More recently, boyhood is viewed as an important period of time where, with the proper training, the correct norms, values, and behaviors could be inculcated and in turn a well-adjusted man would develop. For example, campaigns in the United Kingdom and the United States on encouraging boys to be successful at school often involve their exposure to role models and "boy-centered" materials that encourage boys to be more masculine. At the same time, practices such as making boys sit with girls in class are designed to restrain boys who have too much masculinity.

An aspect of boyhood that has been strictly controlled in a number of Northern hemisphere cultures has been sexuality. Boyhood has emerged as a fragile state needing protection from overexposure to femininity or sexuality. As a consequence, boys' sexual identities tend to be treated as dormant until the onset of puberty. Early sexual experience has traditionally been seen to lead to spiritual, moral, and physical ill health; masturbation was seen as causing blindness and stunting growth. In contrast, Janssen's discussion of boys' sexual health draws upon a number of cross-cultural ethnographies that document intergenerational "sexual teasing." He provides reports of cultural practices in countries, such as Senegal and Tanzania, involving the manipulation of boys' genitals (usually by parents) in order to cultivate virility. However, many of these practices are connected to the anxiety about when being a boy ends and adulthood begins; sexual teasing can be seen as a practice to ensure the successful negotiation of this transition. Whereas boyhood has been seen as a moment prior to manhood, in recent times the division between men and boys has also become blurred. For instance, in Northern hemisphere countries, boys are increasingly being ascribed a "proto-masculinity." Proto-masculinity refers to a practice of dressing, speaking, and emotionally relating to boys through the language, clothes, and cultural motifs of adult heterosexual masculinities. In conjunction with the projection of masculinities onto boys, adult men are increasingly understood and referred to through boyhood tropes such as being "one of the boys," their leisure pursuits involving "boys' toys," and their behaviors being explained as simply "boys being boys." Furthermore, the increasing visibility of "boi" style (often characterized through boyish looks and dress) in lesbian, gay, and transgendered cultures illustrates the increasing elasticity of the term "boy."

See also Male Bonding; Transgender/Transsexual

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■ CHRIS HAYWOOD AND MAIRTIN MAC AN GHAILL

BRIS

See Circumcision (Male)

BUKKAKE

The term "bukkake," a popular yet specialized genre of pornography that valorizes ejaculation in particular ways, is translated from Japanese as "splash." Literary critic Murat Aydemir (2007) explores a transhistorical sampling of images of bukkake, the predominately heterosexual act where one or more men excessively ejaculate onto a woman's (or, in a minority of instances, a man's) face or body. The woman is often not actively involved in the sexual act but is just a site to be marked (leaving the ejaculator unmarked). The focal point of this fetish is the ejaculate (its quantity and quality). Ejaculation makes the pleasure temporal and real; it is a significant discharge. There is often an experience of homosocial male bonding in a performance of bukkake eliciting both fraternity and male competition.

Within heterosexual and homosexual sex entertainment settings, seminal ejaculate is worshiped as a magical substance of both supernatural arousal and erotic achievement. It is depicted as a substance that has extraordinary power over humans. Male characters are repeatedly delighted by the force, volume, and desirability of their semen, while the female (and sometimes male) characters can't seem to control themselves in its presence and must slather it all over their bodies, even drink it down as if dying of thirst.

This stylization of semen is meaningful and powerful because it constructs a narrative of men's ejaculate as able to produce certain feelings and values about objects and people. The male gaze is constantly reinforced through the ejaculating of a masculine glaze, a glaze that coats the other or the self with a glossy, slippery substance that modifies social relations. Semen is depicted as a mechanism of marking territory and claiming ownership. As cultural critic Mark Dery suggests, "Like all S/M, bukkake is ritualized domination, a domination dramatized in bukkake by the messy desecration of feminine purity, the purer the better" (Dery 2007:140). Bukkake reinforces heteronormative gendered roles of domination and submission, and elevates the preeminence of ejaculate as primary signifier.

See also Ejaculation (Male); Orgasm; Pornography and Erotica; Semen

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■ LISA JEAN MOORE

BURIED PENIS

The terms hidden, buried, and concealed penis all refer to the penis that is inconspicuous when the patient stands or sits. Often the penis is partially or completely hidden by excess pubic fat, overlying fat, and/or skin, making its bearer very self-conscious when flaccid. The condition can be caused by congenital buried penis, weight gain or loss, aging, a radical circumcision, or chronic inflammation of the penile skin. In fact, a chronic buried penis with persistent dampness may cause severe inflammation of the penile skin and glans of the penis, which can lead to skin destruction and possibly penile cancer. A primary aspect of the disorder is a lack of firm attachments of the penile skin to the deeper penile chambers, which causes the penile skin to pleat like an accordion over the head of the penis. The buried or hidden penis can also be seen in male children, even though the etiologies may differ from those of adults with the same condition. There is a misperception that the child will outgrow his buried penis, but this frequently does not occur. The child or adult can sometimes suffer deeply rooted feelings of inadequacy if he compares his genitalia to the average penis. Children or young adults who present for treatment often report that they have been ridiculed and therefore restrain themselves from sports or other activities that require locker room presence.

The treatment of the buried penis depends on the etiology. The goal is to attach the penile skin to the penile corporal bodies so as to make them into one cohesive unit. If the patient has excess sagging skin in the pubic area, then a pubic lift is performed. Pubic fat is eliminated by liposuction and usually some fat excision. The pubic skin is stabilized either to the *rectus fascia* of the pubis or directly to the dorsal corporal bodies to prevent the penis from burying into the pubis. The ventral (underside) penile skin is stabilized to the ventral corporal bodies with sutures at the penoscrotal junction. If the patient has inadequate penile skin to allow a full erection, the penile and scrotal skin is transposed to cover the deficiency of penile skin. Grafts are necessary, in addition to the pubic and penoscrotal stabilization.

Despite some progress and surgical advances published in the last 20 years, this condition is still underdiagnosed and misunderstood by pediatricians, urologists, and plastic surgeons. Nevertheless, surgery for the buried penis is extremely successful and is relatively minor. Correction results in marked improvement in self-esteem and, often, a willingness to participate in normal sports and dating activities.

See also Circumcision (Male), Disease; Penis Enlargement; Size; Small Penis Syndrome and Micropenis

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■ GARY J. ALTER

C

CASTRATION

Castration is predominantly understood as the removal of the male sex organs, especially the testicles (although it also encompasses the modification of female reproductive organs). It is particularly associated with the creation of eunuchs, the deliberate castration of prepubertal males for various purposes (e.g., to create slaves or singers). It is difficult to find detailed information about castration procedures in the historical record. Charles Burney, the eighteenth-century musicologist, remarks on the challenge of finding evidence about where in Italy castrations were performed (practitioners faced excommunication as well as other penalties). A rare account of castration from the ancient world is provided by a doctor, Paul of Aegina, writing in the seventh century CE (*Epitome of Medicine* 6.68). Probably drawing on earlier sources that are now lost, Paul describes two methods of castration: by excision and by compression. The testicles of the subject could be surgically removed from the scrotum, or they could simply be softened in a hot bath and crushed. Another famous account of castration is provided by George Carter Stent, a British official in China in the nineteenth century. Stent's report on eunuchs in China (published in 1877 in the *Journal of the North China Branch of the Royal Asiatic Society*) includes details about the creation of eunuchs by "knifers" in Beijing for supply to the Forbidden City, the imperial palace. His account has been much quoted and is often taken at face value, but it should be handled more critically. The accounts of Paul and Stent do, however, point to the fact that the methods and degrees of castration differed throughout history and between different cultures. The Chinese and Ottoman empires are associated with eunuchs whose genitalia were completely removed (e.g., the black eunuchs used by the court in Istanbul), while other cultures seem to have been content with simple crushing or excision of testicles. Liudprand of Cremona, a Lombard ambassador from Italy to Constantinople in the tenth century CE, records with delight that he was able to present the Byzantine emperor Constantine VII with an unusual gift of four carzimasians, penisless eunuchs sold by merchants in Verdun who supplied the Islamic market in Spain (*Antapodosis* 6.6). The removal of the testicles of prepubertal males had particular physical effects that resulted in the classic features of the eunuch. The voice remained high as the vocal chords did not develop; the body continued to be smooth and hairless, with eunuchs being famously unable to grow beards or go bald; and the subjects could grow tall as the limbs took longer to stop growing. Eunuchs could

be noted for their youthful looks and feminine appearance. Castration, however, is not just about the creation of eunuchs; individuals could be castrated for various reasons. Castration was deemed an appropriate form of punishment in certain circumstances (e.g., for those deemed to have committed sex crimes such as rape or adultery or pederasty). The late Roman chronicler Malalas, writing in the sixth century, records that Emperor Justinian I had Alexander, bishop of Diospolis, castrated and paraded in public, having been convicted of homosexuality (18.18). Famously, Peter Abelard, a teacher in Paris in the twelfth century, was castrated after having an affair with his tutee, Heloise. Castration was also a useful weapon against political opponents, as it symbolized their subordination as well as prevented them from producing offspring. Another explanation for the castration of individuals is medicine. It was once believed an appropriate treatment for hernias, but more recently castration is a treatment for testicular cancer and it is required for male-to-female sex reassignment surgery. In such medical contexts, the patient would consent to surgery, but there are alternative reasons why individuals might want to undergo castration voluntarily. One of the main grounds for voluntary castration is religion. Different forms of religion can feature this practice, usually for adult males. In the ancient world, several cults of mother goddesses feature self-castration, the most famous being that of Cybele or the Magna Mater (Great Mother), based in Asia Minor but officially imported into Rome in 204 BCE. An aspect of this cult was the existence of the galli, supposedly self-castrating devotees of the mother goddess. It is thought that this behavior was adopted in imitation of Attis, the self-castrating human consort of Cybele, or as a sign of the degree of devotion to the goddess. The Hijras of southern Asia are often compared to the galli, as they too cross-dress, are associated with a mother goddess, and can embrace self-castration. The practice also features in Christianity. Christ identified three types of eunuchs (Matt 19.12): those who are born eunuchs, those who are made eunuchs by others, and those who make themselves eunuchs for the kingdom of heaven. Some early Christians (e.g., Origen) took this as an injunction to castrate themselves as a form of sexual renunciation. While such an attitude declined in the West, it continued in the Byzantine Empire, and resurfaced in modern Russia with the advent of the Skoptsy (although this community also featured women who mutilated themselves). Sexual purity can be the aim of the practice in religious contexts, and this can be a reason for other adult males to want to embrace self-castration today. Contrastingly, others are drawn to the practice for sexual thrills. In North America, there exist men who self-identify as modern-day eunuchs, and DIY castration websites exist. Thus, castration has been an aspect of human existence for millennia for a variety of reasons, and it remains a potent idea in the human psyche.

See also Bible; Castrato; Disease; Eunuchs; Origenes; Religion; Testicles

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■ SHAUN TOUGHER

CASTRATO

At the end of the sixteenth century, during the great creative impulse of the catholic Counter-Reformation, the Roman Church felt the need for new voices, more powerful and agile than those of young boys or falsetto singers (similar to our modern counter-tenors), to sing sacred music. Because women were totally forbidden to attend public ceremonies, castration became an ideal way to sing God's praise with all the advantages of a female voice in a man's body. The Church legitimated this practice and was, since the beginning of the seventeenth century, the most frequent castrati user. In addition, the first operas appeared in Florence at the same time and quickly offered their main parts to castrati.

Castration was performed on boys between 8 and 10 years of age, after which the young castrato attended 6 to 10 years of studies at the four Neapolitan conservatories, but also in Rome or Bologna. A castrato generally made his début at church before singing in the main European courts and opera theaters. Except France, which resisted the castrati invasion and never allowed them in operas, those exceptionally gifted singers were exported, along with the Italian opera repertoire, to all major European cities from Lisbon to St. Petersburg and from London to Vienna (and even to Siberia for one of them).

Never breaking, their voices remained preadolescent: pure, crystalline, fluty, without vibrato, but little by little reinforced by adult strength and musculature. With exceptional range (two and a half octaves, sometimes three like Farinelli) and gifted with breath reserves patiently obtained by years of work, their voice permitted them to preserve a childlike quality. To those who witnessed them, they seemed to simultaneously embody man, woman, and child; the castrato's voice and physicality situated him beyond the human condition.

Castrati constituted a musical and social phenomenon during the seventeenth and eighteenth centuries. The trend began to decline with the new ideas of the Age of Enlightenment and the progressive disappearance of *opera seria*. Velluti was the last castrato to sing in an opera during the romantic period; he retired just before 1830. The Roman Catholic Church kept using castrati in St. Peter's and in the Sistine Chapel until the early twentieth century. The interdiction of castrati by the pope took place in 1902–3. The last one, Moreschi, left the Sistine Chapel in 1913, leaving some recordings of his voice for posterity.

See also Castration; Eunuchs

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■ PATRICK BARBIER

CHASTITY BELT

A chastity belt is a locking belt-like device with a loop or extension placed over the genitals. Historically, chastity belts have been designed to prevent the wearer from having sexual intercourse. Another alleged use of the female chastity belt was to prevent masturbation or rape. Oral traditions place the origins of the chastity belt in the Middle Ages and associate the device with Crusaders leaving for the Holy Land and developing a method to protect their wives from temptation and infidelity while they were away. There is no historic evidence, however, of the existence of chastity belts predating the Renaissance period. Chastity belts designed for men were developed more recently and, as opposed to the female ones, are not meant to prevent sexual intercourse. Male chastity belts are a supplementation to the body used to enhance sexual play, particularly among those interested in role play, bondage, discipline, and submission. The idea behind the chastity belt in sexual intercourse is that by limiting access to the penis or by the penis, it evokes sexual frustration and enhances the idea of sexuality as a forbidden act. This sexual act may or may not imply the eventual liberation of the penis from the chastity belt. If the penis is liberated, the increased anxiety of wearing the chastity belt should enhance sexual activity. If the penis is not ever released during intercourse, then sexual arousal and intercourse become highlighted as they are experienced only visually and mentally and not physically. The great majority of currently used chastity belts for men do not fully prevent men and their sexual partners from touching the penis; therefore, they are used mostly as sexual toys. A few devices in existence do fully encase the penis and prevent any contact with it. In some cases, the chastity belts encapsulate not just the penis but also the testicles and areas surrounding the male genitalia.

Contemporary chastity belt, made from medical-grade polycarbonate, with a brass lock. Image courtesy of Frank Miller/CB-X .com

A variety of materials, including leather, metal, and plastic, are used in the construction of these devices. Some chastity belts meant to be worn for long periods have perforations for breathability, to allow urine to pass, or to accommodate genital piercings. Another variation includes chastity belts that would hold a "butt plug" in place for sexual stimulation. There is also a wide range of options for fastening devices from traditional locks to combination sets. Chastity belts can be used safely in sexual play, but there are potential health risks such as allergies or other side effects occurring from long-term skin exposure to certain materials. Concerns also extend to the long-term use of chastity cages, where the penis is actually fully encased to prevent erection and with devices including curvatures designed to make erec-

tions uncomfortable. Locking the testicles for long periods of time is also a cause of concern; this is the case with some designs, often known as "ball trap devices," where the structure prevents full access to the testicles.

See also Codpiece; Jockstrap; Penis Sheaths; Underwear

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■ JOSÉ BLANCO F.

CHIPPENDALES

Probably the most recognizable brand in "women's entertainment," "Chippendales" has become the generic term for male striptease and the benchmark by which all other such performances are measured. The "Kings of the G-Strings" were originally modeled as a role reversal of the *Playboy* bunny and, dressed in their trademark white cuffs and collar, debuted in 1978 as waiters in Somen Banerjee's Los Angeles nightclub. Banerjee and a former Broadway choreographer, Nick DeNoia, evolved the waiter service into a full-blown stage show with elaborate routines and a full cast of professional dancers, singers, and a master of ceremonies. The show, mixing song and dance routines with the choreographed removal of clothing, spawned many imitators and numerous trademark litigations and even generated its own murderous rivalries. Banerjee committed suicide in 1993 on the eve of being sentenced for contracting DeNoia's murder in 1987. Despite the scandal, the show has remained successful for more than three decades, continues to tour worldwide, has a home in its own purpose-built theater

Image courtesy of Chippendales, LLC

complex at The Rio in Las Vegas, and markets a wide range of branded merchandise including T-shirts, calendars, and sex toys.

Interestingly, Chippendales is probably the least explicit of strip shows for women, favoring traditional theatrical spectacle over revelation and full-on raunch. Dance routines draw on the costumes, styles, and narratives of Hollywood film, offering particular fantasies of romantic fulfillment as well as sexy bodies—it is not surprising, then, that the company claims to be like "Disneyland for women." The Chippendale men are perfect specimens of a particular kind—their bodies are muscled, hairless, tanned, and groomed, and their performances are offered as the "Ultimate Girls Night Out," another of Chippendales' trademarks, to women just seeking fun and excitement. Intended as a role reversal where women could gaze on men as sex objects, Chippendales offers a particular performance of male sexuality, at once hard (muscled) and soft (romantic). As we move into an era of increasing explicitness, Chippendales dancers still don't go all the way—penises are never displayed—and the men of Chippendales retain their modesty clothed in professionalism, showmanship, and spectacle.

See also *Playgirl*; Pornography and Erotica; Size

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■ CLARISSA SMITH

CIRCLE JERK

Circle jerk represents a homosocial pseudosexual activity among heterosexual teenaged and university-aged boys. Boys form a circle and then masturbate to the point of completion. When it occurs, it often does so among males who maintain a significant degree of heterosexual capital, which obfuscates the homoerotic component of the activity. Accordingly, it likely occurs more frequently among team sport athletes and fraternity members.

Circle jerk has two layers of meaning. At face value, it acts as a form of cohesion among confident heterosexual youth. Here, young males engaging in the activity normally do so as a competitive game, upon which the loser is established by the last person to ejaculate. Research on fraternities and team sports occasionally documents the activity occurring as a form of hazing, in which recruits are required to masturbate with one another while established members look on.

Another interpretation is that the activity represents itself as a form of homosocial banter. For example, Anderson (2014) documents three 16-year-old boys masturbating over a sandwich together, and then giving it to their unsuspecting friend to consume—an

"unwelcum" sandwich. This type of activity fits with research showing that homosocial nudity is an important component of many young men's friendship patterns.

The second layer of meaning, while mostly theoretical, examines hidden meanings for the activity. Understandings of deeper symbolism generate from the ability to not only compare one's erect penis size and shape to those of others, but also gain an understanding of masturbation variance (frequency and intensity of stroking) as well as a variation of length of time to orgasm. Others suggest the activity signifies suppressed same-sex tendencies, although these differing interpretations are from different eras.

Whatever one's interpretation of events, the stigma around males masturbating together is decreasing. Whereas it used to be that one act or pseudo-act of same-sex sexual activity disqualified one from socially perceived heterosexual status, there has been a slippage to this rule in recent years. As homosexuality grows less stigmatized, so do acts of it.

See also Male Bonding; Masturbation; Ookie-Cookie

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■ ERIC ANDERSON

CIRCUMCISION (MALE)

Circumcision is the removal of the foreskin from genitalia. In male circumcision, the foreskin is removed from the glans, or head, of the penis. While it is the most commonly performed medical procedure in the United States, male circumcision is also performed to a much lesser extent in other Western countries, such as Canada, Great Britain, and New Zealand. Circumcision is also relatively rare throughout European and South American countries. Male foreskin is fused to the glans of the penis at birth and can remain attached throughout childhood into the development of puberty, at which point the child may be able to retract the foreskin as it naturally begins to separate.

Male circumcision is primarily performed during infancy in the United States. For nonreligious purposes, many infant boys are circumcised approximately 2 days after birth in hospitals. Such circumcisions are generally performed by obstetrician-gynecologists, neonatologists, or pediatricians, who generally use one of three methods: the Mogen clamp, the Gomco clamp, or the Plastibell or plastic bell, although the latter is the least

common. Medical personnel tend to choose one method over another due to their own comfort level.

Most circumcisions performed in the United States are done for nonreligious or cultural reasons. The most often-cited reasons that parents give for circumcising their sons include the notion that sons should look like their fathers; the belief that circumcision is more hygienic, easier to clean, and less prone to disease; the desire of parents to have their sons "fit in" with other circumcised boys; and the belief that circumcision is "only a snip," or, if it is painful, that the child is too young to remember it.

Male circumcision is also performed for religious and cultural reasons among Muslims and Jews. The Muslim community is the largest single religious group to circumcise its males. The ritual dates back to the time of the Prophet Mohammed, who, according to tradition, was born without a foreskin. While circumcision is not mentioned in the Qur'an, it is brought up in the *Sunnah*, the Prophet Mohammed's recorded words and actions. While male circumcision is not compulsory and there is no fixed age for the ritual, it is seen as an introduction to the Islamic faith and a sign of belonging to the religious community at large.

For Jews, circumcision represents the covenant between God and Abraham and is a ritualized ceremony known as *brit milah*, or "Covenant of Circumcision." This ceremony occurs on the eighth day of an infant's life and is performed by a ritual circumciser known as a *mohel*. A number of ritualistic components comprise the ceremony, including *priah*, or the uncovering of the foreskin that is fused to the glans, and *metzitzah*, or suction, in which some blood should be squeezed from the wound to speed up the healing process. While antibiotics and other antiseptics may fulfill the *metzitzah* requirements of the *brit milah*, some mohels also perform *metzitzah b'peh*, or oral suction, as discussed in the Talmud. Oral suctioning of the penile wound, although not commonly performed, is becoming increasingly controversial as a number of infants have contracted herpes from *mohelim* and a few have died as a result.

A growing number of Jews in the United States are choosing not to circumcise their male infants for a variety of reasons. The most common arguments made by Jews against circumcision include the ways in which the procedure (1) symbolically excludes females, (2) is considered a violent representation of bloodshed, (3) does not allow for informed consent by the individual being circumcised, and (4) is perceived as painful to infants. Thus, those Jews who wish for their male (or female) children to participate in some way but do not wish their children to be circumcised have developed a welcoming and naming ceremony known as *brit shalom*, or "Covenant of Peace," in which no actual circumcision takes place.

Circumcision has a long history throughout humanity. Acts of circumcision can be found in Neolithic cave paintings and in Egyptian tombs. Scholars originally believed that routinized male circumcision first occurred and became widespread in hot, humid, and sandy climates where dirt and sand would be more likely to get trapped under the foreskin, causing irritation and infection. However, newer research has discredited the sand-and-foreskin link to infection. Circumcision rates increased drastically during the mid-1800s in the United States and Great Britain because it was believed to prevent masturbation among children and adults. Masturbation was a practice to be feared,

particularly during the Victorian era, as it was seen as a form of "self-abuse" that could inevitably cause medical issues such as blindness, epilepsy, gout, tuberculosis, clumsiness, incontinence, hysteria, and even death.

Simultaneously, with the development of germ theory, the understanding that bacteria, microbes, and viruses caused certain diseases, routine circumcision became seen as a cure-all for infectious diseases such as syphilis. Thus, circumcision was viewed as a preventative measure against masturbation, which was believed to cause serious medical ailments, as well as to increase personal hygiene, which was supported at the time by germ theory. As a result, circumcision became increasingly medicalized as doctors and other medical professionals realized that they could capitalize on the public's fears of both actual and perceived ills. Doctors could therefore charge money to perform a procedure that, prior to the Victorian era, was not routinely performed because it was not previously seen as a panacea.

Although nearly all of the national and international medical associations do not recommend routinized male neonatal circumcision, the World Health Organization (WHO) does recommend the procedure in areas of high HIV/AIDS transmission such as in sub-Saharan Africa. A meta-analysis of studies recently performed in Africa demonstrate that circumcised men are less likely to acquire HIV/AIDS from female partners via heterosexual intercourse; however, such studies have come under much scrutiny by other scholars who believe these studies are methodologically, ethically, and analytically unsound.

In the United States, although the American Academy of Pediatrics (AAP) has changed their stance on neonatal circumcision as of 2012 from one that is neutral to one that states that the benefits outweigh the risks associated with the procedure, the AAP notes that, ultimately, parents should be able to make the choice on behalf of their children via proxy consent, in which informed consent is gathered from a parent or other legally responsible individual in the event that someone is too young or ill to give consent themselves.

An anti-circumcision social movement has recently emerged since the 1980s in which medical professionals and parents have challenged the routinization of neonatal circumcision in the United States and elsewhere. Such intactivists generally believe that circumcision should not be performed for cultural or religious reasons at all and that it should be left up to the child to make the decision for himself when he is old enough to give informed consent. Thus, while male circumcision rates are generally declining in the United States, the contradictory information available on the procedure demonstrates that circumcision continues to be a controversial topic and issue.

See also Foreskin; Foreskin Restoration; Hygiene; Intactivism; Subincision and Superincision

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■ LAUREN M. SARDI

COCK AND BALL TORTURE

Despite their importance to a man's self-esteem, and his ability to function sexually and reproduce, the male genitals are relatively unprotected from injury and are extremely sensitive. Men may cringe with fear at the thought or threat of genital damage, which may be why it has been used historically as a form of torture. Nevertheless, some men have eroticized this type of stimulation and seek it out.

Cock and ball torture (CBT) is a sexual interest in painful stimulation to the penis, scrotum, and testes. It should be noted that "painful" is from the perspective of the observer. An analogous sexual interest in painful stimulation to the female genitalia (cunt torture) also exists; collectively, these are called "genitorture." Activities can include slapping, caning, punching, kicking, crushing, stretching, or generalized rough handling of the genitalia. Additionally, some individuals seek the intense sensations produced by stinging insects or rubbing the genitals with pepper, nettles, and so on. By definition, all these activities have a sexual or erotic purpose, but the sexual component may not be apparent at the time of the activity. The sensations can be experienced as painful, intense, erotic, or a mix of these. As with other sexual activities, the individual may obtain sexual satisfaction from anticipation of the activity, from the activity itself, from the memory of the activity, from the knowledge that they are suffering for their partner, or from some combination of these. CBT must be distinguished from nonconsensual activities (e.g., torture for political or religious reasons). Intense stimulation of the penis for sexual arousal is noted in the ancient texts like *Kamasutra* and the *Satyricon*, but clear indications that individuals welcomed this type of sexual stimulation are lacking. CBT is seen in other cultures (e.g., *tamakeri* in Japan), but the taboo aspects of these activities may have prevented the study, discussion, or documentation of them. It is important to note that CBT is a consensual activity, often but not exclusively practiced in the context of a BDSM sexual interaction.

See also Fetishism; Sounding; Subincision and Superincision

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■ CHARLES A. MOSER

COCK-SUPREMACY

Cock-supremacy refers to the impact that a large penis has in accruing masculine capital in same-sex sporting environments. David and Brannon (1976) draw on Bourdieu's theoretical constructs of cultural capital, and they suggest that the tenets of masculine capital are "(1) no sissy stuff; (2) be a big Wheel; (3) be a sturdy oak and (4) give 'em hell" (12). They also suggest that these qualities are essential in understanding a construction of hegemonic masculinity. The theory of cock-supremacy suggests that penis size affects an individual's masculine capital, especially in the context of all-male locker rooms. Negotiating embodiment and the locker room in homosocial sporting environments has become more complicated for heterosexual and homosexual men alike.

The concept of cock-supremacy argues that a large cock in the locker room shapes and defines how men understand masculine defining qualities of capital and hegemony between men in the sporting context. First, cock-supremacy uses a voyeuristic gaze to police what a "normal" size penis is. Through observing a variety of cock sizes, men can gain a sense of where they are positioned within the locker room hierarchical structure of size and masculinity.

Second, cock-supremacy takes into account the issue that men bond through banter, mockery, and locker room chat about penis size. This includes mockery of not just those that are too small but also those that are seen as too big. Through this banter, cock-supremacy argues that penis discourse brings men together and creates bonds of masculinity, which shapes friendships but also informs emerging hegemonic hierarchies. An example of this includes chatting up women as a sports team; the team will often openly expose and exalt one male as having the largest cock in the team. His cock-supremacy capital has risen above all those in the group.

Third, in addition to the fact that large-penis discourse and banter provide men with bonding experiences, there is also the issue that men with large penises are often forgiven poor sporting performances due to their genital size. A large penis outweighs the importance of good sporting ability, because teammates embody the performative role of shaping masculine bonds inside and outside of the locker room environment.

Finally, cock-supremacy argues that even if you have a large cock and enable men to bond, ultimately men have to engage in intercourse with women and/or men to secure the "cock-supremacy" status or tenet. If you can't or won't, unfortunately, you are relegated to the status of a subordinate male, and are relegated and/or rejected to the bottom of the hierarchy, without forgiveness or regret.

In summary, cock-supremacy argues that size matters between men in an all-male, cockrocratic environment.

See also Jokes; Locker Rooms; Male Bonding; Military; Size

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■ CHRIS MORRISS-ROBERTS

CODPIECE

A codpiece is a form of penis sheath covering the male genital area. It encases or covers the penis and the testicles. Versions of the codpiece existed in Minoan Greece; some Egyptian dress objects described as penis sheaths can also be identified as codpieces. The codpiece was reintroduced in Europe during the late Middle Ages, particularly around the 1450s, as young European men began wearing fitted top garments—jackets or doublets—that were shorter than the gowns worn by older men. The short-length tops revealed the legs and the crotch area, which were covered only by hose. The two separate hose pieces covering each leg were constructed in a form similar to twentieth-century women's stockings. The pieces came together at the crotch area, leaving the genitals exposed. Codpieces were originally developed to cover the crotch. Early codpieces were a simple triangular pouch of fabric tied with laces over the two pieces of hosiery, which in turn were laced up to a series of eyelets on the doublets or jackets. The stockings and the pouch were made from woven linen or wool, cut on the bias, and seamed in the front and back.

Detail of armor in etched steel worn by German Emperor Ferdinand I (Kunz Lochner, Nuremberg, 1549), Metropolitan Museum of Art, New York. Image courtesy of Bryan Derballa

By the sixteenth century, codpieces had become a salient part of men's dress. Fabric codpieces developed into a type of padded hollow penis sheath probably constructed by layers of cloth with inner padding and stays. Padded codpieces were enlarged, contorted, and further decorated or encrusted with jewels and covered with fabrics matching or contrasting the rest of the man's outfit. Doublets and trunk hose—a man's garment covering the legs to the middle of the thigh—were designed to accommodate the codpiece. The Renaissance codpiece thus

became mostly a decorative feature in men's clothing and figures prominently in many portraits from the fifteenth and sixteenth centuries. Cast-metal armor was also designed to showcase the codpiece, with protruding metal pouches similar to penis sheaths extending from the crotch area. Armor codpieces were considered a sign of power as they not only provided protection but also directed the viewer's eyes to the wearer's strength expressed by the size and shape of the metal codpiece. Codpieces remained popular until the late sixteenth century, having variations in shape and sizes in different European regions and becoming enormous in some cases. By the early seventeenth century, the term was used to describe any type of front fastening for men's breeches or pants.

Researchers still argue about possible functions of the codpiece. Some insist that the object was developed to promote sexual continence or abstinence—playing a function similar to that of the chastity belt—while others believe that the main function was protection from friction, bumps, or knocks from other people or objects. Some literary works of the period make reference to the codpiece used as a storage receptacle or attest to its use to communicate social or sexual status. The function of the codpiece may have been something as simple as modesty and decorum, as there are documents indicating that both political and religious authorities insisted that men should wear garments that were long enough to cover the genital area. Decorative codpieces of the Renaissance may also have merely served as a form of artistic individual expression or followed a desire and a trend for body ornamentation during the period. Some scholars suggest that the size and stiffness of the codpiece were due in part to a syphilis epidemic that spread fast in the late 1490s. Medical treatments for the disease would stain clothing, and therefore the codpiece was used to protect garments and possibly even to protect the wearer from syphilis itself. Modern codpieces were sold in the United States at the turn of the twentieth century and were promoted as a way to protect bedding from treatments for those inflicted by gonorrhea.

Replicas of Renaissance padded and embroidered codpieces are sold or constructed for plays set in the fifteenth and sixteenth centuries and also for participants in Renaissance fairs. Stitched and riveted leather or faux-leather pouches or codpieces also figure as part of fantasy and fetish wear. Some leather or rubber pants used for sexual play incorporate a codpiece, whether just a flap or a protruding padded one. There are also latex codpieces used to enhance sexual intercourse and a variety of codpieces available for use with adult costumes. Manufacturers of male undergarments market some of their fantasy products using the term "codpiece" to describe features that visibly increase the size of the man's genitalia. There are also codpieces designed for use in modern military operations. These codpieces are constructed with high-tech materials that provide the same protection as body armor to the genitals and are used to protect soldiers from blast injuries to the pelvic area.

See also Chastity Belt; Jockstrap; Penis Sheaths; Underwear

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■ JOSÉ BLANCO F.

CONDOMS

Condoms are a commonly used medical device for pregnancy and disease prevention. The earliest mention of "condoms" dates back to the Bronze Age with the story of King Minos of Crete, who used the bladder of a goat to protect his wives from his semen, which was purported to contain "serpents and scorpions." Since that time, condoms have been made out of linen sheaths, sheep or goat intestines, and silk paper. The modern-day condom is typically made from latex, a very malleable form of rubber that has longevity and acts as a strong barrier. Latex condoms are some of the most widely available and least expensive, but condoms are also made from polyurethane, polyisoprene, and lambskin. Although the origin of the word "condom" is not known for certain, the condom has also been known as a "wetsuit," "rubber," "jimmy," and "nightcap."

Condoms come in different sizes. Some are lubricated with spermicide or flavored, but all are shaped in the general form of a penis, though female condoms are less cylindrical. Condoms cover the penis, are worn during sexual intercourse (vaginal, anal, or oral) to prevent pregnancy (semen is emitted into the condom rather than the female vagina), and reduce the risk for sexually transmitted diseases (STDs). During intercourse, certain STDs can result when secretions from the urethra or vagina come into contact with mucosal surfaces. Other STDs result from direct contact with infected skin or mucosal surfaces. Condoms prevent contact between the penis and a sex partner's skin, mucosa, and genital secretions. Laboratory studies have demonstrated that latex condoms provide an impermeable barrier to particles the size of STD pathogens, including HIV.

There are advantages to using condoms over other contraceptive methods. Costs are relatively low, and condoms do not require a prescription. In certain parts of the world, accessibility may be a barrier. Condoms have no medical side effects except for people with a latex allergy. The main advantage to using condoms is that they reduce risk for STDs. For these reasons, condoms are popular worldwide, with recent estimates indicating that of the 661 million partnered couples worldwide practicing modern contraception, 90 million (13.6%) use condoms. There are some disadvantages: they require some skill to use them correctly, and they must be used every time otherwise their effectiveness is greatly reduced. Women must also *negotiate* their use with their male partners. Also, some couples report that condoms dull sensations.

As a birth control method, condoms are highly effective: only 3% of couples who consistently and correctly use condoms experience failure in the first year of usage. This rate rises to 18% for typical use. There are not too many other options for the prevention of STDs other than abstinence. More recently, microbicides and antiretroviral medication taken prophylactically have emerged; however, it is unclear outside of clinical trials how effective or feasible these options are. Thus, condoms represent an effective method for preventing pregnancy and the best method to date for reducing risk of STDs, including HIV.

See also Disease; HIV/AIDS; Withdrawal Method

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■ LAURA F. SALAZAR

D

DEEP THROAT

Deep Throat can be considered a classic of pornographic cinema. Directed by Gerard Damiano and starring Linda Lovelace, it was released in 1972. It is an early example of hardcore narrative feature-length pornographic cinema, although not the first such film. The title comes out of the plot: Linda Lovelace is a "swinging single" and enjoys sex, but complains to her friend that there should be more to it. She wants to have "bells ringing, dams bursting, bombs going off." She sees a doctor (Harry Reems), who examines her and concludes that she has no clitoris. After a search, he finds her clitoris deep down in her throat, and teaches her to fellate with a special "deep throat" technique that results in her first real orgasm, which is illustrated metaphorically with inserted images of bells ringing, dams bursting, and bombs and fireworks going off. Made on a low budget, the film was a raging success; it became a must-see and something everyone talked about, leading *The New York Times Magazine* to describe the phenomenon as "porn chic."

Linda Lovelace, the star of the film, became a spokesperson for the sexual revolution. Paradoxically, the fame brought on by *Deep Throat* became her stepping stone out of pornography and out of an abusive marriage. Less than a decade later, she would turn against pornography and provide personal testimony to its demeaning and violent character. In 1980 her autobiography *Ordeal* was published, disclosing the story of how her ex-husband Chuck Traynor had abused her and forced her, at gunpoint sometimes, into prostitution and to perform in various 8 mm loops, among them one in which she has sex with a dog. According to *Ordeal*, it was Traynor who taught her the deep throat technique (akin to the technique used for sword swallowing), which led the filmmaker Damiano to come up with the gimmick for the film. In the 1980s, she testified before the Attorney General's Commission on Pornography. This is where the famous quote "Everyone who watches *Deep Throat* is watching me being raped" comes from. Later in her life, Lovelace would turn against the antiporn movement, declaring that she had been used at a vulnerable time in her life.

Harry Reems was indicted for obscenity in 1975. Years of alcoholism followed his appearance in *Deep Throat* and several other porn films until he became a recovering alcoholic, a born-again Christian, and a real estate agent.

As porn scholar Linda Williams has pointed out about the film, it places focus on the elusive female orgasm and the clitoris as the site of female pleasure. The film's anatomical and pseudo-medical twist on sexuality also firmly positions *Deep Throat* within pornography's search for the "truth" about sex and, thus, the *scientia sexualis* that Michel Foucault points out as characteristic of Western society. At a time when "frigidity" in the United States still was defined as the inability to have vaginal orgasm, *Deep Throat* claimed the clitoris—and the importance of locating it—as the most significant female sexual organ. In the documentary *Inside Deep Throat* (Fenton Bailey and Randy Barbato, United States, 2005), it is even claimed that during the trial on the film, the prosecutor argued that the film proclaimed the (according to Freudian notions) unfeminine and incorrect clitoral orgasm. At the same time, it can be argued that for all its focus on the clitoris, through its gimmick, the film emphasizes fellatio as the central sexual practice.

Most likely, however, the film was not such a success because of its sexual gender politics. It was released at a time when a backlash against the sexual revolution was mobilized, not in the least by Richard Nixon whose views on "smut" were conservative. Thus, celebrating sexual liberation and pornography became a way to define yourself as radical. With a ludicrous story and affable jokes, it could ease spectators into a viewing experience that was not necessarily embarrassing.

See also Fellatio; Film; Pornography and Erotica

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■ MARIAH LARSSON

DEFINITIVE PENIS SIZE SURVEY

The website "The Definitive Penis Size Survey" (www.sizesurvey.com) is operated by Richard Edwards. Since 1995, Edwards has collected survey data from site users, including measurements of their flaccid and erect penises, to answer a range of common questions about penis size, including:

- "What precisely is an 'average' penis size?"
- "Can penis size be correlated with other attributes?"
- "Are men of certain ethnic/racial groups more endowed than others?"

The results of the survey, last updated in 2002, allow site users to evaluate how they "measure up" to others. In fact, one section on the results page (entitled "Measuring Up") allows the individual to assess whether a penis of a particular size places at, for instance, the 30th or 90th percentile in flaccid length and erect length and circumference. Edwards also presents correlations between penis size and physical attributes, such as thumb length, as well as associations between penis size and (putative) measures of masculinity, such as sex drive. These associations provide proxies for penis size that site users may employ to estimate another's penis size without visually seeing it.

The survey also addresses the relationship between race and penis size. Edwards contextualizes his results in the following way: "Surprisingly . . . contrary to popular myth, Black males have shorter erect lengths than their Caucasian counterpart. However, due to the small sample size and large variation in lengths, this 'difference' is not statistically significant. The average flaccid length among Blacks however was 93.8mm (3.7") compared to 87.7mm (3.4") for Caucasians, which may be responsible for the impression that Black men have greater erect dimensions." Edwards' description of the results as "surprising"; his willingness to question data quality, which he rarely does when presenting his results; and his assumption that individuals are able to perceive an (alleged) 0.3" average difference in length between flaccid penises demonstrate the extent to which the racially differentiated body and penis are culturally engrained and unrelentingly upheld. This survey and its results provide a view onto deeply felt anxieties about penis size and assumptions about masculinity, race, and penises.

See also Erection; Kinsey Report; Penis Enlargement; Race; Size

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■ JENNIFER J. ESALA AND JARED DEL ROSSO

DILDO

Dildos are sex toys designed for vaginal or anal penetration. The etymology of the word "dildo" is uncertain; various sources suggest that it stems from the Latin *dilatare*, which means to dilate or to open wide. Phallic objects for sexual stimulation have been found in archeological excavations as well as many different cultures. In ancient Greece, *olisbos* were phallic-shaped objects made from leather or wood. There are also historical references to a Greek play from the third century BCE, which tells the story of a woman who borrowed a friend's dildo. Dildos are available in many different sizes, colors, and materials, such as PVC, vinyl, silicone, wood, glass, and metal. Some dildos are designed to resemble penises, while others are less realistic in shape. Dildos are sometimes designed for specific

Contemporary dildo, silicone. Image courtesy of Good Vibrations, http://www.goodvibes.com

purposes, such as having curves or ridges for G-spot stimulation, a base for use in a strap-on harness, or a bulb at the head for prostate stimulation. They may also contain vibrators for added sensation. While a common stereotype is that only women use dildos, the growing awareness and popularity of prostate pleasure and anal play for men have increased the numbers of men of all sexual orientations who use dildos.

When selecting a dildo, people may consider various factors, including size, aesthetics, function, and ease of cleaning. Further, since different materials offer different sensations, choice of material is often an important decision. For example, rigid materials such as glass often feel larger than softer dildos of the same dimensions due to their lack of flexibility. Dildos may be held by hand, fixed to a wall or other surface with a suction cup, used with a strap-on harness for hands-free use, or even attached to motors with pistons, often known as "fucking machines." They can also be used simultaneously with vibrators or other sex toys.

See also Sex Toys; Strap-on Harness; Vibrator

Ivory dildo, France, circa 1850; tortoiseshell lid with inlaid *fleur-de-lys* opens to compartment possibly used for snuff. Image courtesy of the American Urological Association, William P. Didusch Center for Urologic History, Linthicum, Maryland

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■ CHARLIE GLICKMAN

DISEASE

The penis, disease, and masculinities are welded together in complex ways and, heuristically, we can consider the penis *as* diseased; the penis as a *source* of disease; and the penis as a *symbol* or *sign* of disease. With respect to the former, diseases of the penis include Peyronie's disease (PD), which was first observed in 1561 and was first treated in 1743 by François de la Peyronie. Estimates suggest that the disease occurs in 1% of men. PD is associated with the formation of scar tissue inside the penis, which can result in the penis becoming deformed (most notably, a bent or curved erection) and can lead to difficulties with sexual functioning. Although the cause of PD is not fully understood, recent studies of men with PD found that 37% of men who have sex with men (MSM) and 41.5% of non-MSM men could identify a trauma to the penis prior to activation of PD.

Diseases of the penis also include sexually transmitted diseases, phimosis, and penile cancer. Penile cancer is rare in the Northern Hemisphere, with less than 550 new cases each year in the United Kingdom. However, penile carcinoma has been described as a "challenge for the developing world" and is one of the most commonly diagnosed cancers in Uganda. Global differences in prevalence rates are linked to differing hygiene practices, social and cultural habits, and religious practices. Circumcision, for example, almost eliminates the occurrence of penile cancer. Treatment options depend on the size of the affected area and rate of spread—but do include partial or total penectomy.

As Ken Plummer notes, the engorged and erect penis is a sign of male power and dominance. Penis size and function are core aspects of embodied masculinity and serve as a symbolic representation of many desired masculine traits. A diseased, lumpy, curved, reconstructed, or missing penis can therefore impact negatively on masculine identity (and remain hidden, for fear of embarrassment and loss of status). With that said, multiple meanings may coexist and collide. Studies have found that a minority of men with penile cancer reframe their concepts of self and emphasize other aspects of their masculinity. It is for this reason that Kathryn Bullen and colleagues call for further, nuanced investigation into how masculinity is challenged in penile cancer.

Masculinities remain important when considering the penis as a *source* of disease. For example, the penis is framed as implicated in the "giving and receiving" of sexually transmitted diseases. This can be most notably seen in discourses surrounding "barebacking"—a phrase used to describe gay men who choose to have anal sex without wearing a condom. The penis is also located as a *source* of disease in more subtle ways. Ours is a phallocentric society that has witnessed an increasing medicalization and commercialization of the penis. What constitutes a disease or condition, and how it is described, is embedded within this phallocentricity, medicalization, and commercialization. Put somewhat differently, in a male-dominated world, it is men (and their penises) who define what a diseased and abnormal penis looks like. "Micropenis" is a particularly interesting case in point. The diagnosis, impact, and treatment of micropenis are all embedded within culturally specific visions of an average penis and its import. The classical definition of Schonfeld and Beebe (1942) is a phallus that is more than two standard deviations below the average (stretched) length. The condition is thought to affect around 0.5% of men and may result from insufficient levels of testosterone or a genetic mutation. Although micropenis can result in difficulty in sexual intercourse, the most common issues associated relate to low self-esteem and

depression. Treatment options include testosterone simulation and, in some occurrences, gender assignment surgery.

The penis can also be seen as a *symbol* or *sign* of disease. Within biomedicine, the size, shape, and performance of the penis are often described as a "symptom" of an underlying disease. Erectile dysfunction, for example, is postulated as a possible sign of cardiovascular disease. Subjective accounts also situate the functioning of the penis as a sign of health and disease. A study of 50 Bangladeshi men found that some men feared that premature ejaculation was a sign of both weakness and disease. Older men in the study also thought that erection issues were linked to a reduced production of semen in old age and took traditional medicines to regain the "bodily energy" required for semen production. These older men also sought assurances that this was part of a "normal" aging process, highlighting how discourses surrounding masculinities and the (diseased) penis intersect with age.

See also Circumcision (Male); Erectile Dysfunction; HIV/AIDS; Hypospadias; Peyronie's Disease; Priapism; Prostate; Small Penis Syndrome and Micropenis; Spermatorrhea; Syphilis; Urology

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■ ROBERT MEADOWS

E

EJACULATION (MALE)

Biologically described as the release of seminal fluid from the penis during the male sexual response cycle, male ejaculation is entangled with cultural beliefs about male sexual prowess and masculine authenticity. While it is rarely discussed, orgasm and ejaculation are separate physiological functions. Men and boys can have orgasms without ejaculation. Also, ejaculation is sometimes experienced without the pleasurable release associated with orgasm. The cultural expectation is an erroneous linkage of male sexual performance and pleasure with a man's ability to forcefully ejaculate with control and in substantial volumes. In part, these beliefs about ejaculation as the symbol of male virility are distributed to us through pornography. Specifically, the stylized "money shot," which refers to the moment when the penis ejaculates (indicating that the actor will be paid), is ubiquitous in highly produced as well as amateur pornography.

The volume of terms used to refer to ejaculate is ever increasing—jizz, cum, breed juice, explosion, facial, ropes, streams, thick hot cum juice, cumshot, creamy cum, medicine, load, cumload, creampie, high-pressure squirter, protein lunch, wad of juice, feeding, and cummy—which speaks to the vast cultural imaginary surrounding ejaculation. Additionally, there is traffic between the everyday celebration of ejaculation in the urban landscape (think fountains and champagne advertisements) and the celebration of ejaculation in the private consumption of pornography. Displays of surging fluids please spectators.

Due to the sexual, cultural, and personal significance of ejaculation, men and boys are vulnerable to prevalent messages about the timing, size, and frequency of their ejaculation. Ejaculation can be a visual representation of the measure of the man. In addition, ejaculation is most commonly preceded by an erection, another biological process rampantly medicalized. For example, premature ejaculation is the labeling of rapid ejaculation whereby the penis ejaculates sooner than desired. Allopathic treatment as well as over-the-counter "treatments" for this proliferate, including impulse-buy supplements at the local drug store and homeopathic remedies at health food coops.

In ejaculation, there is both pleasure and danger. Since ejaculation releases potentially procreative or diseased semen into the external environment, including other people's bodies, innovations materialize to control ejaculation through prophylactic devices such as male and female condoms. In the 1980s, in response to the emergence of the HIV/AIDS epidemic, safer sex practices emerged. In addition to using latex devices to manage

ejaculation, slogans popularized the notion that ejaculation was risky: "Don't surprise her, plug your Geyser"; "Contain that sputum before you use him"; and "Wrap that tool to catch the drool." Ejaculation, throughout the past four decades, has come to mean vastly different things depending on the social and epidemiological contexts.

Importantly, cultural beliefs about ejaculation consistently suggest that it is something men should be able to master, but clearly, once released, seminal ejaculate continues to do things such as produce stigma, claim ownership, humiliate subjects, or satisfy a desire—sometimes in line with the producer's wishes and sometimes beyond his control.

See also Bukkake; Ookie-Cookie; Orgasm; Semen; Sperm

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■ LISA JEAN MOORE

ERECTILE DYSFUNCTION

Erectile dysfunction (ED) is the inability to regularly develop or sustain an erection firm enough for satisfying sexual intercourse. Once referred to as impotence and even considered a crime during the sixteenth and seventeenth centuries, more recently ED has been medicalized and transitioned in public consciousness into a treatable condition. Now more commonly discussed, nearly 20 to 30 million men of varying ages in the United States are affected by ED to some degree, yet current estimates indicate that only one-fourth of these men seek treatment.

Penile erection is typically initiated by sexual stimulation. When a man's libido is aroused, the arteries in his penis dilate and the chambered, sponge-like erectile tissue fills with blood. This produces the hydraulic effect of an erection. ED occurs when there is any difficulty in consistently producing or sustaining an erection. There is no clinical exam that can assess a man's erectile function, yet clinicians utilize the summary score of responses to a cross-culturally valid, psychometrically sound, self-administered, five-item International Index of Erectile Function (IIEF-5), which classifies men into five categories: no ED (22–25), mild ED (17–21), mild to moderate (12–16), moderate (8–11), and severe (5–7).

Many people presume that a decline in sexual function is linked to the physiological changes of men's bodily aging. They are partly correct. For instance, as men age, the (latent) period between sexual stimulation and erection increases, erections are less turgid, ejaculation is less forceful, and the (refractory) period between erections lengthens. Age-related erectile difficulties are sometimes linked to hormonal changes in androgen

level, or low(er) testosterone, the sex hormone allied with men's libido. However, aging and ED are not inevitably linked. ED has a vast number of other causes, and it is usually multidetermined. The separate causes of ED can be classified as organic (arterial, hormonal, neurogenic, or drug induced) or psychogenic. It is most associated with vascular diseases that affect blood flow such as atherosclerosis (or coronary artery disease), hypertension, and high cholesterol and triglycerides (or hyperlipidemia). Many drugs, both prescription and over-the-counter ones, also interfere with erectile response, particularly high blood pressure medications or antidepressants. Even the use of finasteride for an enlarged prostate or for thickening scalp hair can cause ED. Neurogenic disorders such as Alzheimer's disease, Parkinson's disease, stroke, and some spinal cord injuries may cause ED. Psychogenic (psychological) causes are basically stress based, and psychiatric disorders such as depression and schizophrenia are comorbidities.

Both cigarette smoking (which causes vasoconstriction and penile venous leakage) and excessive alcohol consumption (which induces central sedation and decreased libido) can lead to the development of ED. A sedentary lifestyle, overeating, and sleep apnea (or obstructed breathing during sleep) also can cause ED. Men who experience ED subsequently may suffer from anxiety, depression, and decreases in their quality of life and relationship intimacy. Men with ED tend to emotionally and physically withdraw from their partners, quarrel more, and report greater dissatisfaction with their marital relationship. Estimates indicate that ED may be involved in as many as 20 percent of couples' failed marriages.

ED is typically an invisible, self-diagnosed condition. Treatment occurs when a man expresses his apprehension that he may have ED or he reports symptoms of health issues associated with ED to his primary care provider. Treatment options to manage a man's erectile function have evolved markedly over the years, ranging from psychosexual therapy and penile prostheses in the 1970s, to vacuum constriction devices and injection therapy in the 1980s, to the boom of oral drug therapy in the late 1990s. The commonly prescribed pharmaceuticals today are the phosphodiesterase type 5 (PDE-5) inhibitors: Viagra (sildenafil citrate), Levitra (vardenafil), and Cialis (tadalafil). All three oral agents work by dilating blood vessels, thus improving blood flow in the penis. Each drug varies in its specific dosage, duration, and side effects.

While the development of pharmaceutical interventions for ED has been touted as a medical miracle by some, many others do not have such a positive opinion. Prescribing a pill or what has been referred to as a "magic bullet" for ED may discourage men from examining the ways in which stress, diet, and lifestyle affect their relationships and sexual health. Quick-fix downstream solutions trump thinking about upstream causes. It is also very likely that the emphasis on the pharmaceutical management of ED (mis)directs people to ignore the cultural narrative that equates masculinity with embodied sexuality. Studies indicate that when a man experiences ED, it is not so much his sexual health, but his masculinity that is in question. The marketing of oral ED medication has intentionally wedded masculinities and sexual health and cast erectile ability as masculine.

See also Aging, Social Science Perspective; Disease; Erection; Viagra

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■ EDWARD H. THOMPSON AND KAITLYN BARNES

ERECTION

The erection or temporary stiffening and enlargement of the penis, usually during sexual arousal, is triggered by the parasympathetic division of the autonomic nervous system (ANS). This causes nitric oxide levels to rise in the trabecular arteries and smooth muscle of the penis. The arteries dilate, which cause the *corpora cavernosa* and the *corpus spongiosum* of the penis to become blood filled. At the same time, the ischiocavernosus and bulbospongiosus muscles compress the veins of the corpora cavernosa and restrict the outflow and blood circulation. This creates positive pressure that results in an erection. During sexual arousal, stimuli transmitted by sight, sound, or touch are processed in the brain's pleasure center, the hypothalamus, followed by nerve impulses transmitted via the spinal cord and peripheral nerve pathways to the penis so that an erection occurs. Throughout this process, the vasodilator enzymatic substance phosphodiesterase type 5 (PDE-5) is produced to maintain the relaxation in the muscles so that the erection may persist. This substance breaks down continuously to eventually facilitate emptying of the erectile tissue.

There are three main erectile tissue areas of the penis. Two of these areas are firmer and located on the upper side of the penis (corpora cavernosa, dorsal area), and the third, softer in nature, is located on the underside (corpus spongiosum, ventral area). The urethra is located inside the corpus spongiosum. The softer, more sponge-like character of the corpus spongiosum thus facilitates ejaculation in connection with the corpus cavernosum filling with blood by allowing the urethra to remain open even at penile engorgement.

Erection is an autonomic response and can occur from a variety of stimuli, including sexual stimulation and sexual arousal; however, it is not entirely under conscious control. Erection can occur in situations that are not sexual in character, and without prior sexual arousal. During the dream phases of sleep, the body relaxes, which can result in a reaction similar to when the blood vessels in erectile tissue relax during sexual arousal. It is therefore common for men to experience erections during sleep. Erection may occur upon stimulation of the penis by external vibration, such as when traveling in a vehicle on a bumpy road or by means of a vibrator that is placed against the ventral side (underside) of the penis. The latter is an established method of stimulating erection in people with spinal cord injuries.

An erection is essential to carry out penetration, but it is not crucial to have an erection in order to experience sexual pleasure, which can also be enjoyed by stimulation of other body parts or by applying other sexual techniques aside from penetration. For men who experience erectile dysfunction, this can still be perceived as a difficult or insurmountable barrier to positive sexual experiences, not the least of which is the ability to orgasm and ejaculate. In turn, this can result in a reduction of overall interest in sex or masturbation.

For many men, erection is strongly linked to aspects of existential issues such as identity, masculinity and a sense of potency, and thereby is also tied to the experience of a positive sexuality. Thus, erectile difficulties can produce feelings that strongly go against the cultural grain of manhood (i.e., inadequacy, weakness, impotence, or failure). The individual's sex life can then be perceived as damaged and even destroyed. Erectile dysfunction can have many causes. Physical or mental illness, injury to the spinal cord or nerve damage (in diabetes or after prostate removal), and side effects of medication or use of alcohol or other drugs can all cause erectile dysfunction. Erectile difficulties can also arise in connection with hormonal disorders or poor blood circulation; erection failure can therefore be an indicator of disease. A common cause, especially in younger men, is nervousness or performance anxiety associated with sexual activity, which can counteract the full sexual concentration and thus lead to erectile failure. Stress in life in general or related to work, sexual partners, or identity-related concerns can all create difficulties with erection.

There are a number of treatments for erectile difficulties, such as alprostadil injected into the erectile tissue or as suppositories inserted into the urethra. Since 1998, there has also been a proliferation of oral drug treatments to address erectile dysfunction: sildenafil (Viagra), tadalafil (Cialis), and vardenafil (Levitra) are all drugs that inhibit the degradative action of the vasodilator substance PDE-5 and can lead to stronger erections, provided that the individual is mentally stimulated and actively willing to engage in sexual activity.

See also Ejaculation (Male); Erectile Dysfunction; Nocturnal Penile Tumescence Testing; Penile Plethysmograph; Viagra

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■ JACK LUKKERZ

EROTIC ASPHYXIATION

Erotic asphyxiation, sometimes informally referred to by such terms as *breath control play*, *choke fucking*, or *scarfing*, is the combination of an erotic activity with some form of strangulation and/or suffocation. If practiced while alone, it is called *autoerotic asphyxiation*; if done with and/or to a partner, it is referred to as *erotic asphyxiation*. A non-erotic variant of this, practiced for the thrill of passing out, is called "The Choking Game" and is especially popular with people in their late preteens or early teen years. It also causes numerous fatalities annually. It is not known to what degree autoerotic asphyxiation—typically combining masturbation with some form of neck constriction—causes death; law enforcement estimates the death toll from this practice at 300 to 1,200 persons annually in the United States.

The practice of erotic asphyxiation has been documented since the early seventeenth century, when it was used as an experimental treatment for erectile dysfunction. The inspiration may have come from subjects who were executed by hanging. After occasionally ejaculating while being hanged, male victims were often left with a postmortem erection. This phenomenon has been attributed to pressure on the cerebellum created by the noose. Injuries to the cerebellum or spinal cord are often associated with priapism in living patients; however, the physiological process for this condition is not necessarily pursued by autoerotic asphyxiation practitioners. Autoerotic asphyxiation is believed to be engaged in much more frequently by men than by women, especially by boys in their early to midteen years. The youthful age of so many victims of this practice makes such deaths especially tragic. Some boys attempt to masturbate this way with some type of "safety" mechanism to prevent dying, but the term "failed self-rescue mechanism" appears in a large percentage of autopsy reports.

Doing asphyxiation play with a partner may be somewhat safer due to the partner's ability to intervene if something goes wrong; exactly how much safer is hard to estimate. Further, there are case reports of cardiac arrest resulting from only a few seconds of being choked or suffocated, so these practices are always potentially life-threatening. Choking or suffocating a partner while being sexually stimulated is especially risky because as one approaches orgasm, focusing on the receiving partner's condition becomes more and more difficult. It would be entirely possible for someone to "regain his or her senses" after an orgasm to find that the sex partner is now dead. The most important thing to know about any form of erotic play involving any form of asphyxiation is that although some practices are less dangerous than others, all forms are at least somewhat life-threatening. In addition, these practices are always unpredictable, and they can turn fatal within seconds and with no warning signs. And, finally, any harm caused to another person by erotic asphyxiation is both legally indefensible and severely punished.

See also Cock and Ball Torture; Fetishism; Masturbation

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■ JAY WISEMAN

EUNUCHS

Eunuchs are castrated males, particularly those castrated before puberty. They have existed from ancient times up to the present day. The term "eunuch" is a Greek word; its precise origin and meaning are unclear, but one etymology of it is "guardian of the bed." This references one of the roles played by eunuchs, guardians of women. In the popular imagination, eunuchs are associated with the east, as slaves and servants in Assyrian, Persian, Chinese, and Islamic (especially Ottoman) culture. However, eunuch slaves and servants are also found in Greek, Roman, and Byzantine civilization. Further, eunuchs are not circumscribed by the role of attendants for women. One major reason for the existence of eunuchs was as court personnel for various empires. They were not just lowly domestic staff either, but could be powerful political figures. In the later Roman Empire, the office of grand chamberlain (*praepositus sacri cubiculi*) was held by a series of eunuchs who were the right-hand men of the emperor, if not *de facto* rulers of the empire, such as Eusebius (under Constantius II) and Eutropius (under Arcadius). Narses, grand chamberlain under Justinian I, was even commander of the expedition to reconquer Italy and famously defeated the Goths.

In addition to these roles, the quality of the eunuch voice meant that they could be valued for music. There are the celebrated castrati singers of Enlightenment Europe, stars of Italian opera such as Farinelli, but castrated boys had already found a role in church music. Religion accounts for the creation of eunuchs more directly too, as self-castration (usually by adult males) can be a valued practice (e.g., the galli, devotees of the cult of the Great Mother in Rome). Christianity can feature self-castrates as some took Christ's identification of the category of those who made themselves eunuchs for the kingdom of heaven (Matthew 19:12) literally (e.g., early Christians such as Origen, and the Skoptsy of modern imperial Russia). Self-castration is also found as a feature of Hinduism; witness the case of the cross-dressing Hijras. Other reasons for the occurrence of eunuchs are punishment (castration for sex crimes, or neutralization of political rivals) and medicine (treatment for certain diseases and conditions).

Despite the significant place of eunuchs in history and the appreciation of their roles and qualities, many sources express hostility toward them, as corrupt, feminized, and treacherous beings. Eunuchs tend to be commented on by others rather than telling their own stories. However, eunuchs can also be revered and celebrated as pure and trustworthy beings. They are certainly deserving of further serious study, which has only just begun to flourish.

See also BIBLE; CASTRATION; CASTRATO; *HIJRA*

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■ SHAUN TOUGHER

F

FASHION

See Chastity Belt; Codpiece; Jockstrap; Manscaping; Penazzling; Penis Sheaths; Underwear

FELLATIO

Fellatio is a type of oral-genital sex in which the penis is stimulated by a partner's mouth. This is often referred to as oral sex. Colloquialisms for fellatio include blowjob, BJ, giving or getting head, and sucking off. The etiology of the term "fellatio" comes from the Latin *fella-tus* (meaning "to suck"). Fellatio is a common sexual act in the United States that has been increasing in prevalence. According to the National Survey of Sexual Health and Behavior in 2009, almost 90% of women over age 20 had performed fellatio on a man in their lifetime, and 6–13% of men over 18 reported performing oral sex on a man in their lifetime.

Sociological research has shown that fellatio has become a normative sexual practice. According to Gagnon and Simon, oral sex has become a standard practice of sexual encounters and is seen as less intimate than penile-vaginal or penile-anal sex. Along these lines, there has been discussion regarding whether oral sex is considered "sex." Several studies have shown that many adolescents and adults do not consider oral sex to be "having sex." Research on adolescent girls has shown that fellatio has less risk of leading to guilty or shameful feelings around sex and less social stigma than engaging in penile-vaginal sex. Teens who pledge to be abstinent have the same rates of oral, vaginal, and anal sex as other teens; however, they are less likely to use condoms when initiating penile-vaginal sex.

The debate over whether fellatio is considered sex became part of the public discourse in the late 1990s when President Bill Clinton was charged with perjury regarding a sexual relationship with Monica Lewinsky, a White House intern. This has been referred to as "America's most famous blowjob." President Clinton initially denied having sex with Lewinsky but was charged with perjury after Lewinsky's blue dress was found to have a semen stain from the president. The U.S. House of Representatives eventually impeached Clinton for lying under oath. Clinton admitted to having an "improper relationship" but challenged the definition of sexual relations while on trial. As a result of this increased

attention to oral sex, public discourse about fellatio and whether it is considered sex has increased.

Several high-profile moral panics have emerged regarding fellatio since the late 1990s, especially concerning adolescent girls engaging in fellatio. Moral panics are concerns about specific behaviors that are not based on actual practice but create a cultural fear of the behavior. News articles have reported on "rainbow parties" in which girls wear different color lipstick and take turns performing fellatio on different boys. Another panic came from adolescents wearing different color bracelets that were said to refer to sexual acts they were willing to engage in or had engaged in. Both of these panics have received media attention and considerable discussion in popular culture; however, there is no evidence that these practices have ever taken place, except in the cultural imagination.

Even though fellatio is now a common practice, this has not always been the case. Historically, oral sex has been considered a form of sodomy. Sodomy refers to any sexual act other than penile-vaginal intercourse or, in some instances, any sexual contact between people of the same sex. The 2003 U.S. Supreme Court case *Lawrence v. Texas* overturned sodomy laws in the United States; 14 states had sodomy laws at the time. The case stated that the right to privacy extends to consensual sexual acts in the home, and the decision invalidated all sodomy laws.

Cross-culturally, fellatio has been found to be a common sexual practice around the globe, and it is practiced in most societies. Several cultures have unique practices around fellatio. For example, the Sambia of Papua New Guinea have traditionally practiced ritualized homosexuality in which younger boys perform fellatio on older boys in order to gain masculinity and develop into men. In a six-stage initiation process into manhood, 7- to 10-year-old boys begin the process of becoming a man by participating in rituals to build masculinity, which include ingesting semen of the older boys. Semen is considered the essence of manhood, and it is believed that to become a man, semen and other masculine foods must be consumed. Due to the influence of missionaries, these ritual practices no longer take place among the Sambia.

With the growing prevalence of oral sex in society, there has also been an increase in research regarding the health risks associated with fellatio. In the 1980s and early 1990s, the AIDS epidemic brought sexually transmitted infections (STIs) to the forefront of public health. One popular safer sex campaign slogan was "Oral sex is safer sex." This controversial slogan emphasized that engaging in oral sex rather than penetrative anal or vaginal sex posed less risk for HIV transmission. Research on HIV transmission through oral sex has consistently shown that fellatio holds significantly less risk than vaginal or anal penetration. Most public health professionals frame fellatio as safer sex while acknowledging risks for other STIs, although there is some disagreement on how this risk is framed.

Fellatio carries risks for transmission of gonorrhea, chlamydia, herpes simplex virus (types 1 and 2), and human papilloma virus (HPV). All four of these infections can be transmitted to the mouth from the penis or from the penis to the mouth. Recent research has linked several strains of oral HPV with mouth and throat cancer. Oral cancers attributed to oral HPV have been increasing. Currently, almost 72% of oral cancers occur

in individuals who are HPV positive; however, most people who contract oral HPV will not develop cancer. While there are health risks associated with fellatio, it has become a common part of cultural discourses in sexuality and sexual relationships.

See also *Deep Throat*; Disease; HIV/AIDS; Homosexuality (Male); Scandals

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■ PETER VIELEHR

FEMINISM

Feminism is the overarching term for transnational social movements aimed at securing gender equality. Feminism is a diverse movement that has also expanded to fight for racial and sexual equality as well. It is composed of different factions, and its aims and issues vary depending on local contexts. Although it is sometimes accused of being a movement against men, feminism is aimed at gender equality and considers, as part of this project, freeing men from the constraints of masculinity.

The penis, as the media occasionally (and bizarrely) refers to it, is, of course, "the male penis." How did feminism relate to the body's most prominent male peripheral? One that has been so shrouded in symbolism, is codified as expressing male power, has sometimes been used as an instrument of violence, while, at other times, is a means to express tenderness, desire, and connection with females (and other males)? It is no surprise that feminism's relationship with the penis has been complex and varying.

The arrival of modern feminism in the late 1960s seemed to offer up great things for the penis. The birth control pill was finally in widespread circulation, and women were celebrating their own sexualities and desires, which for the majority of women involved a male partner. It seemed heady days for the penis, but troubled times lay in store.

Among some early second-wave feminists, there was the suggestion that the penis was little more than a malignant presence in the world. "By anatomical fiat, men rape." Thus begins Susan Brownmiller's pathbreaking (and in most other ways laudable) book, *Against Our Will: Men, Women and Rape.* The anatomy part refers, of course, to the penis. Its very existence, she suggests, is the reason why men rape. (And no qualifiers for her, i.e., that it is a minority of men who rape—although one of the insights of feminism is that in certain situations, such as within marriage, male-dominated societies turned a blind eye to rape and, within others such as war, have actually encouraged it.)

This was the worst sort of biological reductionism. Banished are the ways we raise boys to be men who have reduced empathy (and thus a greater ability to use violence) and who learn to exercise power and control by whatever means necessary. Gone are the complex and contradictory reasons for men's violence. All we need to understand is that men have a penis and, ergo, will rape. Many other feminists challenged such essentialist

analysis, although not in the form of a direct challenge to Brownmiller. They wrote about the social construction of gender and how male-female relationships (including sexual assault) were not the linear product of biology. It wasn't the penis that caused rape but the social constellation of patriarchy and its individual expressions.

Another major feminist engagement of the penis was through a critique of Freud and the notion of penis envy. Freud was the subject of much feminist scorn, although some feminists (Juliet Mitchell and later Jessica Benjamin, among many others) wrote within a psychoanalytic tradition. The feminist hostility seemed to be based on two things: one is a literal reading of Freud (i.e., that women literally wanted a penis dangling between their legs). The second was implicitly accepting the penis as the symbol of manhood and male power; thus, the rejection of male power became, in this symbolic exchange about Freud, a discourse about the penis and penis envy.

But a different reading of Freud within feminism gives us a different result. Feminism is, at least in part, a critique of men's power. Freud wrote about the transformation of one normally soft and small body part into a phallus, that is, an embodiment of power. The penis became symbolic, which is why men spend far too much time worrying about how big theirs is. In spite of his own biases, Freud sensed that women wanted to exercise power, although, unfortunately, he didn't have modern feminism to draw on and his ideas got stuck in the patriarchal society of which he was very much a part.

Feminism also played a role in the penis coming out of the closet. It was the commercial reflection of women's emancipation that produced the first mainstream heterosexual soft-porn magazines for women, which paved the way for the greater acceptability of showing and talking about penises. (Feminism was also part of the inspiration for the gay liberation movement, a movement that has known a thing or two about celebrating the penis.)

But even here, the discourse on the penis was fraught—as became evident in what some feminists called the porn wars of the late 1990s, when the movement split over issues of pornography, art, and sexual representation. Part of the debate was who got to define and depict women's bodies and sexualities; there was an implicit and sometimes explicit question about how much the penis should be in the public eye and how feminism should treat heterosexual desire.

And here (although in very complicated ways), we get to the core of feminism and the penis. At its start, second-wave feminism focused not on gender equality but spoke of women's *liberation*. Feminists fought to rescue themselves from the traps of patriarchy, sexual and otherwise. This is clear in mainstream feminism's engagement with rape and pornography. Significantly, though, feminism has also embraced a critique of masculinity aimed at changing men, not just for women's benefit but also for the good of men. For example, scholars have engaged with the increasing commercialization, sexualization, and medicalization of men's bodies. These trends have made men's bodies, and often the penis, the object of social pressures much like those to which women's bodies have been subjected.

Feminism brings to a discussion of the penis a view of a complex part of the human reality: a penis as not just a vulnerable physical reality but also a representation of power and desire.

See also Chippendales; Erectile Dysfunction; Penis Envy; Phallocracy; Phallogocentrism; Phallus; *Playgirl*; Pornography and Erotica; Psychoanalysis; Rape; Size; Viagra

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■ MICHAEL KAUFMAN

FETISHISM

Most often describing an unusual and often derided sexual attachment to material objects, fetishism is etymologically linked to *feitiço*, a corruption of a medieval Portuguese term for witchcraft and/or a derivation of a West African term. In the eighteenth century, the term was applied to indigenous cosmologies when scholars like De Brosses and Comte claimed that Christian religions evolved from "primitive" notions of fetishism. This was widely accepted until the mid-nineteenth century and underpinned colonizing discourse that proscribed idol worship and attempted to suppress witchcraft. These moralizing discourses were later incorporated by sexologists like Alfred Binet and Richard Von Krafft-Ebing into the scientific and medical constructs of sexual so-called perversions in the late nineteenth century. Together with homosexuality, perversions became widely associated with presumed abnormal deviations from heterosexuality, and thus formed the basis for the modern psychiatric category of sexual fetishism.

Sigmund Freud (1856–1939) directly addressed object-focused sex in his 1927 essay "Fetishism," which considered the sexual fetish to be a penis substitute. In this view, boys perceive their mother's, and by implication all women's, genitals to be defined by a lack of a penis. This represents their own possible castration, which they fear and which they sometimes transfer into a psychosexual attachment to physical objects by way of a substitute for the absent maternal penis. This construction of fetishism and its concomitant associations with mental obsession have been cogently argued by some poststructuralist, feminist, and queer theorists to problematically assume, *inter alia*, that all nonnormative sexual expression involving material objects is penis focused, is *a priori* psychopathological, only pertains to men, and perpetuates the misconception that all sexuality is about heterosexual, penis-focused procreation. Recently, heterosexual and homosexual BDSM communities have reclaimed fetish practices as desirably transgressive and aspirational. Such practices entail active and conscious enjoyment of penis substitutes in the form of dildos and/or the enactment of sexual dominance games through penis worship, wherein a sexual submissive is motivated by a real or pretended attraction to the dominant partner's penis. In one such game, the submissive kneels in supplication to the dominant partner, who may give the submissive permission and/or instruct him or her to kiss and lick the dominant's penis. A *queening stool* may also be used to facilitate this activity. Alternatively, the dominant explicitly instructs the submissive to refrain from doing so because the submissive is "not

worthy." Conversely, the dominant partner may subject the male submissive to comments, gestures, or actions denigrating the purportedly inadequate size of his penis. The submissive may also wear a penile chastity device to prevent arousal and heighten the suggestion of his inability to please others sexually, which implies the submissive's worthlessness as a man. These transgressive behaviors are considered to be particularly degrading and exciting forms of sexual domination through ritualized worship, which does not necessarily involve pain or direct physical discipline but which challenges the generally accepted roles and functions of the penis in sex, and the moralism generally associated with fetishism.

See also Chastity Belt; Cock and Ball Torture; Dildo; Phallus; Psychoanalysis

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■ LINCOLN (NIC) THEO

FICTION

The history of representations of the penis in Anglophone fiction is as varied as the history of the penis itself. The manner in which novelists and short story writers have represented the penis over the course of Anglophone literary history often mirrors the status of the penis in the surrounding culture. Earlier periods and societies with more traditional attitudes toward sex and sexuality frequently demand indirect representations, with the penis appearing only by means of circumlocution or in abstract, symbolic modes of phallic portrayal. An example of this could be nineteenth-century U.S. writer Herman Melville's *Moby-Dick* (though the title of the novel itself is not a reference to the penis). In such instances, even the apparent absence of the penis as a subject of fictional illustration can be a crucial aspect of the text, especially where that absence or silence is an evocation of a certain disposition in reference to the penis or the result of censorship, internal or external, implied or explained.

More recent fiction and fiction published in societies with progressive attitudes toward sex tend to allow for more explicit, literal representations, though writers can still choose to displace the penis via symbolism or other nonliteral depictions. In many situations, the penis is inextricable from iterations of maleness and masculinity. Societies with more consolidated, reified notions of biology and gender may produce fiction that reinforces—or, conversely, undermines in protest—the existing discourse around the male sex and masculine gender presentation. The tension between biological literalism or supposed verisimilitude, on one hand, and symbolic indirection, on the other, is itself often an

unavoidable element of representations of the penis in fiction, as are the potential social and political ramifications of those representations.

The impact of certain schools of critical and theoretical thought that are dominant or in fashion at any given time or with any given population also affects the ways in which fiction represents the penis. For example, in the mid- to late twentieth century, as a result of the widespread influence of psychoanalysis and psychoanalytic theorists such as Sigmund Freud and Jacques Lacan, representations of the penis or phallic imagery took on determined valences shaped by psychoanalytic precepts of penis envy or castration anxiety. In another case, after the rise of psychoanalysis, and often in response to its ascendance, feminist writers of the late twentieth and early twenty-first centuries, such as Carole Maso and Alice Walker, employ feminism and its concepts as a way to form not only their texts but also construct critiques of those same psychoanalytic components, such as penis envy or castration anxiety. Fiction written after the advent of queer theory, such as that of writers like Anne Carson and Dennis Cooper, might seek to challenge gender and sexual essentialism, and this sometimes leads to unorthodox and intentionally ambiguous representations of maleness, masculinity, and the penis (in addition to gender and sexuality as a whole). Recent theoretical work written about transgender and intersex bodies, such as that of Judith Butler and Judith Halberstam, opens up discursive space for confronting and dismantling assumptions about the sexed or gendered body and for fiction that explores these shifts. Both Butler and Halberstam question the very definition of what qualifies as a legible penis in the culture.

Fiction writers also consider the subgenre in which they are writing when deciding how to represent the penis. Writers of satire and comedic novels will often present hyperbolic penis imagery in the text for comic effect, while fantasy or science fiction writers may employ exaggeration in order to underscore differences between what readers will take to be the "real world" and the imagined world of the fiction; writers engaging the style of the social realist novel may scrupulously avoid any overstatement or relative unlikelihood in order to render what audiences will take to be a realistic account of anatomy and behavior. Writers of erotic fiction or romance novels such as E. L. James' *Fifty Shades of Grey*, Anne Rice's *Vampire Chronicles*, or, written under the pseudonym A. N. Roquelaure, Rice's *Beauty* series frequently indulge the desire to romanticize sexual matters and, thus, the penis. A further consideration is the style of the text; those works written in the surrealist tradition or in more lyrical prose, for instance, regardless of the relative sexual openness of the society in and for which they are written, and irrespective of any particular critical theory, may still opt for indirection or purposeful discretion regarding the representation of the penis.

A number of fiction writers are notable, in part, for their treatment of the penis in their work. Canonical writer of American Modernism Ernest Hemingway includes a sexually impotent character, reportedly wounded in war, in his novel *The Sun Also Rises*. As with Hemingway's other masculinist work, this novel and its manifestation of the damaged penis characterize contemporary beliefs about masculinity and sex. Another famed example is U.S. writer Philip Roth. In his novel *Portnoy's Complaint*, to take but one example, he writes, "Then came adolescence. Half my daily life spent firing my wad down the toilet, into my fat elder sister's brassière, anywhere. 'Come and give me all

you've got,' the neighbor's cat whispered. So I did. I battered my penis to a pulp. I tried to cut down to 17 sessions a day, to save it snapping off or getting cancer, but it had a life of its own" (17–18). This novel is evidence of a number of factors mentioned above: comic exaggeration, the prominence of psychoanalysis, changing sensibilities about sex in society, and the question of the male sex and masculine gender performance as a cultural and literary trope. Likewise noteworthy is the work of British writer Will Self. Self's *Cock & Bull* includes "Cock: A Novelette," about a woman who grows a fully functional penis, and "Bull: A Farce," about a man who has a vagina. This work, like that of Roth, has comic effect—with Self, the comedy is of the absurdist variety—and responds to changing sentiments about sex in Western culture, but, unlike Roth, Self's work bears the marks, if ambivalent, of feminism and related critical discourses.

In short, all of the forces that shape fiction generally—time, place, aesthetic form, cultural expectation, literary history, sociopolitical context, critical trend, and theoretical precedent, among others—also play a role in how the penis is represented in fiction.

See also Feminism; Psychoanalysis

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■ W. DUSTIN PARROTT

FILM

The history of the representation of the penis in film is a complex interaction of being carefully covered and then carefully regulated when displayed; of being spoken of and heard about, as well as seen; of mainstream cinema interacting with the porn film and the art cinema as well as with television; of Hollywood interacting with various international cinemas; and of different time periods foregrounding different discourses. Explicit talk and graphic visual representation of the penis entered many mainstream cinemas in the late 1960s.

The reluctance to show the penis and the need to carefully regulate its representations stem from three primary cultural contexts, which are highlighted by the fact that the mainstream film industry is heavily male dominated and committed to maintaining the symbolic power of the mythic phallus. First, the penis benefits most when it is hidden from sight. Second, many men also cannot bear the notion of objectifying the male body, enabling women to compare and judge; and, third, widespread homophobia makes many men fearful of looking at penises and perhaps enjoying it.

The polarity of an allegedly awesome, powerful masculine spectacle and its comic, pathetic collapse structures the primary talk about and display of the penis. These take their most obvious forms in showing the supposedly impressive large penis and the penis-size

joke with the small man as the humiliated butt of the joke. Porn became synonymous with big penises, and the measurements of such superstars as John Holmes even circulated to the half-inch in the media. Meanwhile, mainstream Hollywood reveled in such witticisms as "Looks like a penis, only smaller" and a sarcastic woman responding to a would-be seducer by assessing his penis and remarking, "I'll see you in small claims court." From the 1970s to the 1990s, the norm of small-penis jokes was only verbal, although by the time of *The Hangover* (2009), even that changed with full-frontal male nudity.

Within this context, another important norm emerged: the entertainment and art cinema norm of porn's penis, a shape and size that set an expectation and created the "star system" version of the good-sized penis. While not as extreme as porn by any means, a careful regulation was set in place. Just noting whether or not films contain frontal male nudity bypasses much of the cultural significance of their representation. A generational succession of such stars goes from Richard Gere (*American Gigolo* [1980] and *Breathless* [1983]) to Harvey Keitel (*Bad Lieutenant* [1992] and *The Piano* [1993]) to Ewan McGregor (*Pillow Book* [1996] and *Young Adam* [2006]). It was not uncommon for commentators and reviewers in the popular media writing about McGregor to note how large he was, and quite infamously when *Shame* (2012) premiered at a film festival one celebrity approvingly tweeted during the screening that star Michael Fassbender was so large he displaced McGregor in the pantheon. While there is a predictable "tastefulness" in entertainment and art, there is also an assumption that the size and shape of the flaccid penis comprise a spectacle that signifies something important about masculinity and sexual performance. Paradoxically, the size and shape of the flaccid penis may become more important when the erect penis cannot normally be shown.

American Gigolo was particularly noteworthy for reversing several patterns in the by-then classic nude scene: the male gets out of bed and stands perfectly still while the woman and the audience look at him. Normally, the woman is the object of the camera's and the audience's gaze, and in those rare instances when the penis is shown, as in the wrestling scene in *Women in Love* (1970), the male body is in action.

The breakdown of these categories began almost as soon as they were established. Andy Warhol's *Blue Movie* (1969) broke the distinction between the experimental art cinema and hardcore porn, and Nagisa Oshima's *In the Realm of the Senses* (1976) broke the distinction between the international art cinema and hardcore porn and, after a number of years, gave rise to an entire international movement, including Catherine Breillat and such films in France as *Romance* (1999), Michael Winterbottom and the British film *9 Songs* (2005), and the U.S. independent feature *Shortbus* (2006). All these films feature extensive display of the penis and involve imagery, including penetration and fellatio, that is normally associated with hardcore porn.

Other historical patterns have also been in play. By the early 1990s, a new melodramatic discourse that authorized the display of the penis in mainstream cinema complicated the polarity between the powerful, phallic spectacle and its comic collapse. The larger cultural context included the highly publicized John Wayne Bobbitt case that attracted wide media attention. This gave rise to plays like *M. Butterfly* (1988) and movies like *The Crying Game* (1992), where the sight of the penis has nothing to do with being impressive or comic; it is about a shocking, melodramatic revelation. In both, the audience

is shocked to discover a woman is really a man by the sight of a penis. While these melodramatic moments break the old binary, they share something in common with it: they authorize the sight of the penis as requiring special meaning—the meaning changes but not the fact that the "it" must have a special meaning if we are to see it, and sometimes that meaning is the ultimate proof of sexual difference.

The early 1990s also saw a cultural fascination with the dead penis, showing the penis in death or, especially on television in the following decade, almost showing it in death in never-ending autopsy scenes in forensic crime shows and the chatter accompanying the scenes. This pattern begins in the mainstream cinema with *Basic Instinct* (1992) in the opening crime scene. Detectives stand around a naked male corpse lying on its back. The penis is clearly exposed in several shots while someone remarks that it looks like "he got off before he got offed." In an episode of the TV show *Alcatraz* (2012), a female forensic pathologist examines a male corpse lying on its back on her table as the central male character enters and hears her remark that his penis is "unremarkable" in size. The character looks shocked and embarrassed, and she quickly clarifies that she means that of the dead man, but, paradoxically, the scenario of a woman assessing and commenting upon the size of a dead man's penis is remarkable enough to be foregrounded in a TV episode. The melodramatic and death discourses betray anxieties about the very nature of the privileged status of the penis at a time of profound cultural change in the areas of gender and sexuality norms and boundaries that may clash with the melodramatic proof of sexual difference. The cultural meanings of the penis in film are always complex, contradictory, contested, and shifting.

See also *Deep Throat*; Fiction; Jokes; Penis Removal; Phallus; Pornography and Erotica; Size

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■ PETER LEHMAN

FORESKIN

The foreskin of the male penis is also known as the prepuce, and it is homologous to the female prepuce, also known as the clitoral hood. It serves several functions, primarily to protect the *glans* (head) of the penis from external stimuli such as constant daily rubbing against underwear and from keratinization occurring from overexposure to light. It also provides lubrication and facilitates intromission during intercourse. The foreskin is a double-folded tissue of skin on the outside and mucosal membrane on the inside, similar to eyelids or lips, and it is considered the most sensitive area of the external male genitalia. It is connected about midpoint on the shaft of the penis close to the frenulum, and usually extends over the glans. At the outer edge of the prepuce on the external skin

side is the ridged band. The ridged band hosts a robust quantity of Meissner's corpuscles, nerve endings with high sensitivity. At birth, the foreskin is connected to the *glans* by the *synechia*, a glue-like substance similar to that which holds the fingernail to its bed; in fact, most infant penises are completely ensheathed by the foreskin. As the boy ages the synechia loosens, and by puberty most boys have fully movable (retractable and protractable) foreskin. Caution should be given to not force the foreskin to move prematurely, as this can be painful and cause permanent damage.

The foreskin is stretchable and often retracts down the shaft during sexual arousal. One important aspect of foreskin and sexual functioning is what is referred to as the "gliding action." It is believed that this gliding action facilitates intromission during penile-vaginal sex, as well as creating ease for both partners during anal sex. Most vaginal barrels respond more to pressure than to friction; through its glide mechanism, the foreskin reduces the friction against the vaginal walls. Sexual behaviors of the foreskin include tugging and stretching, rubbing, nibbling, licking, and biting. Docking is a foreskin erotic behavior of pulling the urethral meatus (opening) up to another object (e.g., a nipple, a finger, or another penis) and rubbing the foreskin over the object, as in docking one's penis. More adventurous sexual behaviors might include preputial piercing, hanging weights, electrostimulation, burning, branding, and tattooing.

In ancient Egyptian culture, it was considered barbaric to not be cut. The ancient Greeks and Romans, in contrast, believed that circumcision was an affront to the gods, as our bodies are gifts from the gods and not to be tampered with. The Greeks believed that an exposed glans was obscene, which barred cut men (Jews and others) from engaging in nude public agency, such as public baths, athletic events, theater, and other places where men appeared publicly in the nude. Greek men would tie a *kylonespi* or colored thread over the outer part of the foreskin to prevent the head from being exposed in case of an unplanned erection.

Most people in the world do not circumcise or cut the foreskin. Circumcision occurs most frequently among Muslims and Jews worldwide, as well as among Americans in general, Filipinos, and South Koreans. Most Americans and Koreans circumcise at birth, Jews at eight days, and Filipinos in adolescence; Muslims vary according to tribal traditions. In North America, circumcised foreskin waste is used for scientific biomedical research, as skin grafts, and as agents for commercial cosmetic products. Foreskin restoration techniques have also been employed for at least 2,000 years to give cut men the appearance of a foreskin.

See also Circumcision (Male); Foreskin Restoration; Frenulum; Intactivism; Smegma

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■ WINSTON WILDE

FORESKIN RESTORATION

Foreskin restoration refers to the surgical attachment of skin to the penis to simulate a foreskin. It also represents the use of skin-stretching techniques to encourage skin growth in an attempt to recreate a foreskin. Most commonly, men pursue foreskin restoration to undo the effects of circumcision. Some men also use stretching techniques because they desire a longer foreskin.

Foreskin restoration is an ancient procedure that evolved largely alongside the practice of circumcision. This aesthetic modification initially corresponded to Greek standards of male beauty, which prized the uncircumcised or intact penis. The surgery reemerged during periods of heightened anti-Semitism; during the 1930s in Nazi Germany, officials used circumcision status as a means to determine Jewish origin. Faced with such persecution, some Jews sought foreskin restoration surgery as a way of escaping death.

Today, people seek foreskin restoration in less pernicious circumstances. A growing number of men in the United States and abroad report dissatisfaction with the function and appearance of their circumcised penises, particularly since there is published evidence that circumcision may reduce penile sensation during intercourse and masturbation. Foreskin restoration appears as a partial solution to men experiencing these consequences. There are support groups and advocacy organizations dedicated to "restoring" male genitalia: the most prominent organization is the National Organization of Restoring Men, or NORM. NORM has chapters in the United States as well as Australia, Canada, Germany, New Zealand, South Africa, and the United Kingdom. According to the organization's promotional materials, some of the look and function of the natural foreskin can be restored through skin-stretching techniques, though some functional elements of the foreskin are considered lost forever.

Organizations like NORM promote nonsurgical, stretching methods of foreskin restoration instead of surgical procedures. The theory behind nonsurgical restoration is that by applying consistent and even pressure on the remaining skin, using tapes, weights, and other devices, men can encourage new skin cell growth. Although surgical methods have the benefit of being quick, since stretching skin to replace the foreskin can take years before the desired results are achieved, advocates of nonsurgical methods are wary of the possibility of botched, inadequate, and costly surgeries. Men who consider themselves harmed by circumcision are generally suspicious of further surgical interventions.

Foreskin restoration has proved to be an arena ripe for inventiveness and entrepreneurship. Previously, men who chose nonsurgical foreskin restoration often had to create their own devices for skin stretching. Many turned to everyday household items like the mouthpieces of brass musical instruments, baby bottle nipples, rubber O-rings, silicone aquarium caulk, paper tape, and clay beads. After perfecting their own methods, some men chose to market the more complex items for sale. At the time of writing, there are around 20 such products available.

Some men interested in foreskin restoration are hopeful that the science of tissue regeneration may, in the future, help them regenerate their missing foreskins. A charity organization, foregen [*sic*], is aimed at promoting this research. Additionally, there is a small market for artificial foreskins, made of latex or soft cloth; these are used to protect the glans penis from chafing in clothes.

See also Circumcision (Male); Foreskin; Intactivism

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■ AMANDA KENNEDY

FRENULUM

A frenulum is a small fold of integument or mucous membrane that limits the movements of an organ or part. The term is the diminutive of the Latin word *frenum* ('bridle'). The foreskin is attached to the body of the penis on its ventral (underside) surface at the frenulum. Like a bridle, the frenulum tethers the foreskin and brings it back into position following retraction. The frenulum is continuous with the ridged band, which is a highly innervated pleated tissue just inside the opening of the foreskin. The frenulum and ridged band may have the highest concentration of fine-touch and other specialized neuroreceptors in the male body. Using the Semmes-Weinstein monofilament touch-test, the frenulum has been determined to be the most sensitive portion of the adult male penis, which is why some consider this area to be the male "G-spot." Recent study has found that stimulation from the frenulum plays an important role in triggering sexual reflexes, including arousal and orgasm. If the frenulum is too short (frenulum breve), forceful retraction or intercourse can result in pain, tearing, and bleeding. This can be treated with surgical release of the constricted tissue.

The frenulum is amputated in varying degrees when clamp methods are used during infant circumcisions. The frenular artery is the major source of blood for the ventral (underside) of the penis and is the most common source of hemorrhaging following the procedure.

See also Circumcision (Male); Foreskin; Foreskin Restoration; Intactivism

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■ ROBERT S. VAN HOWE

G

GASTRONOMY

From ancient loaves of phallus-shaped bread to chocolate *Clone-a-Willie Kits* sold to bachelorettes, penile gastronomy is still a feature of celebrations both sacred and profane. Penile gastronomy includes food with natural phallic forms, deliberately phallic-shaped foods, semen cuisine, penis-themed dishes and utensils, and erotic foodplay involving the penis. Penile gastronomy also includes historical, cultural, or spiritual traditions that regulate the preparation and consumption of penis-shaped or semen-containing food. For example, in old Hawai'i, food *kapu* (sacred rules) prohibited women from eating bananas, a form or body of the male sea god, *Kanaloa*. Phallic-appearing fruits and vegetables include bananas, cucumbers, zucchini, peter peppers, and carrots; other foods include certain mushrooms, and seafood such as eels and geoduck clams. Other phallus-shaped culinary staples include sausages, hot dogs, egg rolls, dill pickles, Hostess Twinkies, and burritos. Special phallic-shaped foods, particularly breads, have a long association with Christian and pagan festivals. Christian priests blessed the *pinne* attached to palm branches waved by women and children during Palm Sunday processions in France. During Easter, people in many European countries serve vertical loaves dribbled with white icing, such as the cylindrical *kulich* from Russia and *velikodnia babka* and *velikodnia paska* from Ukraine. Often loaves are taken to churches for blessing. Phallic bread is also prepared for the annual Phallus Festival in Tyrnavos, Greece. In Japan, penis-shaped candies and lollipops, chocolate-covered bananas, and carved daikon radishes are popular at the Kanamara Matsuri (Festival of the Steel Phallus) and Honen Matsuri (Nagoya Fertility Festival).

In the 1960s, Magnolia Thunderpussy, a San Francisco restaurant, created a stir with its Montana Banana, an erotic variation of the banana split. Today, specialty bakeries create penis-shaped goodies such as cakes and cookies. However, anyone may shape "bread dicks" from crustless morsels of white bread. Sex toy companies frequently sell food novelties such as Jolly Pecker Pops, Teenie Peenies, and Dicky Charms Penis Candy Bracelets. Novelty pasta brands such as Weenie Linguine or Mama Peckeroni also have their fans. Erotic foodplay, or sitophilia, involves consuming food on or around a penis—even *Cosmopolitan* magazine once challenged its readers to slip a donut over a penis and slowly nibble away.

Penis cake, from Cake and Art, Los Angeles, California. Image courtesy of Seema Pejman

As for semen, many cultures have considered it a magical fluid containing special powers when obtained through ingestion. Modern American semen cuisine focuses on flavor and nutrition as well as the health of the semen producer! Recipes for drinks, main dishes, and desserts use fresh and unheated semen, frozen semen, mildly heated semen, or well-cooked semen. Given concerns about disease transmission, however, recipes using the latter may be safer. Opinions on how to alter the taste of semen are divided: urologists maintain that it is not possible to modify the taste of semen. The chemical mixture of seminal fluid does not undergo changes, since it includes a precise blend of components that support sperm. But some disagree—former adult film actress Annie Sprinkle, who reportedly has sampled hundreds of men's output, has publicly expressed her preference for the semen of vegetarians. Conversely, she believes that eating meat makes semen less delicious, as does smoking and drinking alcohol.

See also Semen

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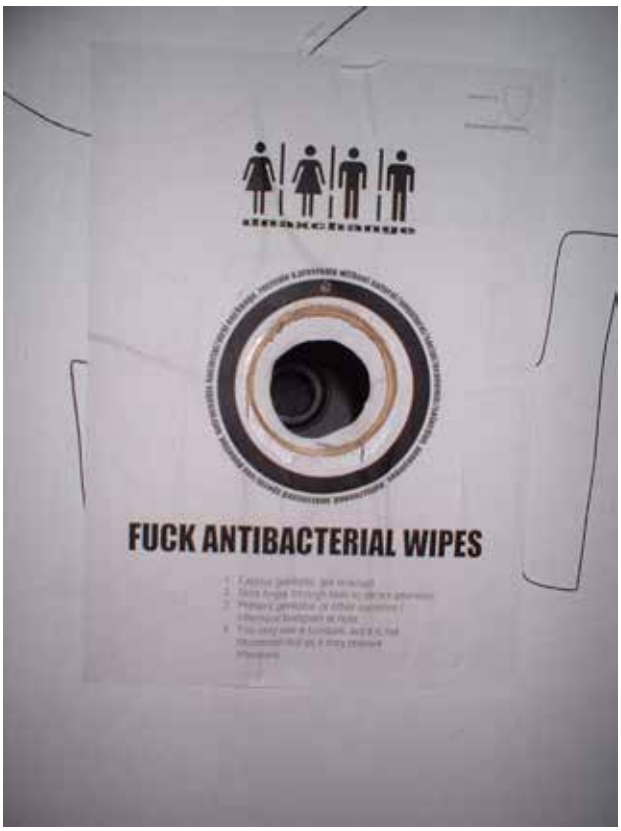
■ AMY MARSH

GLORY HOLE

A glory hole is a hole in a wall between two rooms, in most cases public toilet cubicles where the penis can be inserted in order to have sexual activities. There might even be several glory holes that enable sexual encounters with several partners. Multiple glory holes



Glory hole, Bristol, United Kingdom, 2004. Image courtesy of Saul Albert/The University of Openess Faculty of Fuckology, Bristol, United Kingdom

also make it possible to watch other persons having sex. The glory hole is usually carved out or drilled by persons who use the specific location for casual sexual encounters. Glory holes can be found at commercial sex venues such as sex cinemas, also known as adult bookstores, or at subcultural sexually themed locations such as fetish clubs. At the two latter venues, the glory holes are prefabricated and are sometimes more sophisticated with several holes in different heights, so that the user will be able to insert his penis without discomfort due to physical aspects. Other arrangements that will enable sexual interaction through the glory hole are handles that can be used by the inserter to better control the movement of his penis through the glory hole. The one performing oral sex on the penis through the glory hole can either be standing on his knees or sitting on a small stool.

There are several ways of signaling interest to have sex through a glory hole. Showing a finger through the hole or standing on the knees and making the lips and tongue visible are signals to perform oral sex. Showing the penis or inserting the penis through the glory hole indicates the interest to receive oral sex or to perform vaginal and/or anal intercourse. Oral sex on the penis or vaginal or anal sex can be performed through the glory hole. Even insertion of fingers or the hand in the vagina or anus—fingering or fisting—can be conducted through a large-sized glory hole. The sexual activities can vary during the same sexual encounter, as well as the role of inserting the penis. The glory hole enables sexual encounters without necessarily meeting face-to-face. Moreover, it might

serve as an enhancer of sexual fantasies, as the participant does not know who is inserting the penis or performing on the other side of the glory hole.

See also Homosexuality (Male); Public Bathrooms; Tea Rooms; Urinals

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■ RONNY HEIKKI TIKKANEN

H

HERM, OR HERMA

The herm, an ancient Greek monument, is a squared pillar, usually with the head of Hermes at the top and an erect phallus placed midway in front. The statue-like pillar was often the height of a person, but could be smaller. Scholars connect the herm with the sacred cairn, or heap of rocks, that was a boundary marker to guide travelers at crossroads, divide property lines, or designate grave sites. The herm and Hermes' name come from the same root meaning—a pile of stones erected to the god's divine power. Hermes' primary function was a god of boundaries, the foundation for his other duties.

While the herm's erect penis connected it with fertility, its function was broader: to bring good luck and ward off bad luck or the evil eye. Fertility was more than procreation; it related to the powers of life necessary for success, which could be friendly or hostile. The herm's purpose was to draw in good forces and avert destructive ones. Thus herms were everyday objects placed at crucial spots where people were especially vulnerable: crossroads, entrances, corners, tombs. Herms had religious significance and often were positioned next to altars or temples. To deface a herm was a sacrilege, as the Greek historian Thucydides explained (*History* 6.27). In 415 BCE during the Peloponnesian War, before Athens' naval fleet sailed to Sicily, someone at night mutilated most of the herms in the city, which was regarded as a great outrage and an omen of their defeat.

Though Hermes was the god usually topping the herm, other gods were depicted too, especially Dionysus. In Roman times, the herm was connected to the ithyphallic god Priapus, and to good luck charms and drawings in the shape of a phallus, which, like the herm, were apotropaic (i.e., protecting the wearer or place from harm).

See also Architecture; Art and Artists; Phallus

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■ MARGARET M. TOSCANO

Herm. Image courtesy of Dr. Johan Mattelaer

HIJRA

The word *hijra* was introduced into English in the late eighteenth century. While the origins of the term *hijra* are contested, in contemporary usage, the word designates a person belonging to a specific social group that is considered to be part of South Asia's (Bangladesh, India, and Pakistan) third sex or gender. They are often thought to be transvestites who are eunuchs or intersexed. However, this group is not homogeneous. Rather, those who consider themselves *hijra* come from diverse kinship organizations, localities, religions, languages, and social and economic backgrounds. Indeed, in spite of the fact that they are

most often associated with the third sex or gender, they do not all have the same gender identity. Also, the heterogeneity of the *hijra* is demonstrated by their conflation with a range of other diverse castes, such as *Ali*, *Fathada*, *Khoja*, *Khwajas*, *Chhibri*, *Khusras*, and *Kinnara*.

Contemporary *hijra* are most often represented in terms of fertility and sexuality. This is evident in the two social roles for which they are best known: those of the religious ascetic and the prostitute. As the former, they are considered to be a caste that is connected with the goddess Bahuchara Mata, a deity who is associated with fertility. As devotees of this goddess, *hijra* bestow blessings on newborns, especially boys, and also couples at weddings, often for a fee. Some *hijra* also confer curses on those who do not pay for their services. Although they are associated with a Hindu goddess, many *hijra* are not Hindu, but come from a variety of religious backgrounds, including Muslim, Sikh, and Christian. Some *hijra* who are born with male genitalia undergo a form of castration, through which the entire penis and scrotum are removed, called *nirvan*. The prevalence of this practice varies significantly by region, and some studies report that as few as less than 1 percent of *hijras* in particular regions have undergone castration. In fact, historically *hijra* were not necessarily males. People who identified with the caste of *hijra* in the 1891 census of India were asked to identify as male or female; in spite of instructions to enumerators to count all *hijra* as male, one province reported that almost half of their reported *hijra* were female. Despite their dubious relationship to castration, because of their perceived association with such a practice, the *hijra* were connected to a variety of characteristics in what was called the *Eunuch Act* (formally *Part II of Act 27 of 1871, The Criminal Tribes Act*), including transvestism, sodomy, prostitution, and kidnapping of young boys for the purpose of castration.

See also Castration; Eunuchs; Transgender/Transsexual

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■ SHANE P. GANNON

HIV/AIDS

The human immunodeficiency virus (HIV) that leads to the condition known as acquired immunodeficiency syndrome (AIDS) is a chronic and progressive disease contracted through sexual contact or blood-to-blood exchange, such as in utero or by shared needles. Untreated AIDS most frequently results in death, and currently no safe and effective cure exists. Although studies suggest that HIV jumped from its epizootic vector as early as the 1800s, most studies date the emergence of HIV in Western Europe, Africa, and the United States to the 1970s.

Until the last 10 years, the penis has been studied primarily as a vehicle for the transmission of HIV through penile intercourse with the mouth, rectum, and vagina. Most recent investigations reveal that the external surface of the non-erect penis is relatively resistant to HIV infection if the skin is unbroken. Nevertheless, because the "wet" epithelia covering the inner foreskin of uncircumcised men may be more susceptible to HIV infection, it has been inferred that circumcision can reduce the risk of HIV transmission. The World Health Organization/UNAIDS has advised that promotion of male circumcision be included as an additional strategy for the prevention of heterosexually acquired HIV in areas of high HIV prevalence. These areas are generally described as the "South," or Southern Hemisphere, and thus by definition ignore the inverse proportion of the incidence and prevalence of male-to-male transmission in the "North," or Western Europe and the United States. Similarly, the American Academy of Pediatrics states that while there are medical benefits of newborn male circumcision, the data are insufficient to recommend routine neonatal circumcision. As the medical debate about circumcision is yet unresolved, so too are the issues and dynamics of culture that ascribe hugely symbolic meaning to the penis and the foreskin. For many men in literate and nonliterate traditions as well as in the specialized subcultures of highly developed societies, the penis and its foreskin represent manhood: its role and aesthetic are attached to both. In the Amazon, for example, men who cannot pull back their foreskin are considered "virgins," and their penises susceptible to infection. There, the foreskin provides a protective role. A similar symbolic value can be ascribed to the foreskin in societies where individuals can select their sexual expression to include *cut* or *uncut* penises. Thus, much of what is the meaning of HIV/AIDS and its relationship to the penis has become codified in the evolution of terms that reflect the cultural assumptions of society and the special characteristics of subcultures. Because culture is primarily symbolic in nature and transmitted from one generation to the next, it includes norms, values, knowledge, and beliefs peculiar to that society. Yet, to suggest that the impact of HIV/AIDS and the explicit language about the penis are merely medical and social phenomena is reductive at best. What emerged as a disease of unknown origin rapidly became a global reconceptualization of the body as context: the penis became the *cock*—both as object and subject.

As the HIV/AIDS pandemic increased during the 1980s, the highly politicized and medicalized binary concepts such as homosexual/heterosexual, safe/unsafe, and insertive/penetrative reshaped the vernacular of prevention education in the short term and contributed to the dissolution of categories that existed at the margins of a perceived-to-be-ordered world. Feminist and liberation theorists simultaneously eschewed and celebrated the perils and pleasure of casual sex, sex on the "down low," sexual initiation, sex play, backroom oral sex, and "cluster fucks," among countless other sexual activities. Since the appearance of HIV, the pervasive and multifaceted narrative and iconography of the penis have been codified in almost every language and country in the world with HIV prevention messages and education. However, the issue is moot as to whether this narrative first appeared in the medical community or in the popular media; if there had not been a focused expression about *a plague of unknown origin* from a well-educated, mobile, and vocal gay American community coalescing to fight the overt denial and marginalization of their populations, the HIV/AIDS pandemic would have been profoundly more devastating

than it already has been. As a result of more than 30 years of the HIV/AIDS experience, new symbolic representations and discursive meanings permeate the expression of sexual behaviors and their contexts. The penis, flaccid and erect; the foreskin, shaped or removed; and the erection, sustained or reproduced in silicone, have all become reconfigured body parts in more ambivalent notions of desire and pleasure. The virtual sexuality of the penis reminds us that we live at the edge of a postmodern world in which direct and persistent lessons of power, disease, and marginalization continue to shift.

See also Barebacking; Circumcision (Male); Condoms; Disease; Foreskin; Homosexuality (Male)

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■ CLINT GOULD

HOLY PREPUCE

The Holy Prepuce, or foreskin of Jesus, has been venerated as evidence of the existence of Jesus Christ, as well as for protection in childbirth, fortune, and fertility. The earliest mention of the Holy Prepuce relic was in the apocryphal text *Evangelium Infantiae vel Liber Apocryphus de Infantia Servatoris*, known as *The Arabic Gospel of the Infancy of the Savior*, where the foreskin was preserved in an alabaster box of spikenard oil. This coincides with the beginning of the popularity of the cult of relics and St. Helena's avid search for relics of the True Cross (c. 250–330 CE).

When the veneration of saints' relics became increasingly popular, the towns where they were located became preferred destinations for pilgrimage tourism. Thus, demand for a first-class relic of Jesus increased dramatically. Obtaining relics of Jesus' body proved problematic due to the resurrection of his body; the problem was resolved when it was determined that the flesh of Jesus removed before the ascension would still remain on Earth. Always a controversial topic, there have been countless theological discussions concerning the validity of the Holy Prepuce. When Pope Innocent III (1161–1216) was asked if the foreskin located in the Lateran was restored to Christ at his resurrection, he responded that "rather than attempt rash answers to such questions, it is better that they be left entirely to God."

The earliest veneration of the Holy Prepuce relic is believed to be at Aachen, Germany, where it was said to have been given by Charlemagne (742–814) in 788 CE. Charlemagne actively searched for relics of the Passion that St. Helena could not find

Original wood engraving of the circumcision of Jesus Christ, Alberto da Castello, *Rosario della Gloriosa Vergine Maria*, Venice, Italy, 1521. Image courtesy of The Robert P. Palazzo Collection

500 years earlier. Later, Charlemagne's grandson Charles the Bald gave the relic to the Abbey of Charroux. Many scholars believe the name "Charroux" was derived from "le chair rouge" (i.e., red skin or flesh). Medieval treasuries where the Holy Prepuce relic could be found included various European locations such as Aachen, Antwerp, Bologna, Chartres, Compostela, Langres, Lateran (St. John's, Rome), Paris, Toulouse, Valladolid, and Vienna. Although the veneration of the Holy Prepuce became prohibited by Decree 37A on February 3, 1900, the Feast of the Circumcision continued to be celebrated in the liturgical calendar until 1962, when Pope John XXIII declared January 1 the Octave of the Nativity. The last known location and veneration of the Holy Prepuce was in Calcata, Italy, where it disappeared in 1983.

See also Bible; Foreskin; Papal Testicles; Religion

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■ ROBERT P. PALAZZO

HOMOSEXUALITY (MALE)

The status of the penis in male homosexuality is and is not as superior as one might assume. Further, the necessity and visibility of the penis in male homosexual traditions have varied across cultures and historical periods.

In ancient Greek culture, the penis was crucial in the sense that maleness and masculinity authorized citizenship and honor, respectively. Male homosexuality was institutionalized in ancient Greece primarily as a pedagogical tool for an older man, known as the *erastes*, to induct a younger man, known as the *eromenos*, into the modes of public citizenship so fundamental to Athenian-style democracy. The love relationship between the lover (erastes) and the beloved (eromenos) was thought to make way for the dissemination of cultural knowledge by way of the devotion that the affectionate bond would engender. To avoid the anachronistic hysterical reaction to the term "pedophilia," researchers who work in the field of ancient Greek culture have opted to describe this institution with the less familiar term "pederasty" instead. The sexual aspect of this open, publicly known relationship took a very prescribed form. Anal penetration was less common and not spoken of; instead, intercrural intercourse, where the insertive partner places his penis between the thighs of the inserted partner in order to create the necessary friction, was the prescribed model for sexual conduct between erastes and eromenos. Further, it was a nonnegotiable matter of honor that the erastes always be the insertive partner, and the younger eromenos always be the inserted partner. This

insistence underscores that the nominal purpose of this relationship was for the older man to pass on knowledge to the younger, who was to be receptive to that information and desired to be filled with it.

After the rise of Christianity in the West and Islam and Judaism in other parts of the world, this attitude toward homosexual relations changed dramatically, along with major shifts in attitudes toward sexuality in general. The Middle Ages in Europe, for instance, exhibited a widespread antipathy toward sex specifically, and the body overall. However, it was not until the eighteenth and nineteenth centuries in the West that overt prohibitions against homosexuality came into far-reaching existence. Philosopher and theorist Michel Foucault, in his multivolume *The History of Sexuality*, wrote that the rise of the confessional in religious practice along with the desire of states to regulate their populations for the purposes of greater economic expansion coincided with the invention of the "sodomite" as a category or type of person, as opposed to the preexisting notion of sodomy (male homosexual activity, in this usage) as an activity. The identification of the sodomite as a person with measurable characteristics and tendencies rather than sodomy as a practice available to a whole variety of persons made it possible for a host of state and local institutions to survey and control the male homosexual, now envisioned as a threat to hygiene and security. This trend continues on into the twenty-first century, where a number of jurisdictions across the world still have cultural and legal prohibitions against male homosexuality of varying degrees of severity in place. In certain African countries, for instance, homosexuality is still punishable by imprisonment or death, and this may be due to the impact of Western religious missions on the continent over the last several centuries. It is a matter of common agreement in many Western cultures that antihomosexual—what is often called homophobic—reaction is due to religious sentiment and fundamentalist interpretation of various religious texts.

The penis and its involvement in male homosexuality are frequently an unspoken assumption, given the religious nature of the discourse. One such assumption is that the penis and its insertion into the male rectum (an orifice associated with waste and filth) in the act of anal sex are indispensable aspects of male homosexual activity; although false, this belief leads many individuals to express an aversion to anal sex play and homosexuality. The pervasive linkage between male homosexuality and the wasteful sterility of homosexual activity holds sway in much antihomosexual discourse. At the root of this bias is the belief that the penis should be used for traditional, procreative purposes.

In the twentieth century, popular culture in the West has flouted many of these restrictive conventions along with the rise of the gay rights movement. Acts of resistance and the availability of more sexual freedom generally made possible not only social and political organizations aimed at homosexual liberation but also the production of explicit representations of male homosexuality. In the United States in the 1970s and 1980s, male homosexual pornography became widely available, and so the image of the penis in a variety of contexts and engaged in a variety of homosexual acts became more than a matter of verbal description. In male homosexual pornography, the penis is seen in a range of activities, including oral and anal sex as well as masturbation; the penis presented by such pornography is often atypically large in size, suggesting a primary importance in male homosexual pleasure. Pornographic actors who have attained the most notoriety in the

porn industry are often exceptionally well endowed. This suggests that male homosexuality in Western modernity does have a determined relationship to the penis and prizes the penis for its size and, subsequently, its powers of penetration. Theorist Leo Bersani has written controversially of the political implications of an insistence on the penis and its role in homosexuality after the rise of sex-negative feminism, for instance:

> If it is time to praise the penis once again, it is not only because a fundamental reason for a gay man's willingness to identify his desires as homosexual is love of the cock . . . but also because it was perhaps in early play with that much-shamed organ that we learned about the rhythms of power, and we were or should have been initiated into the biological connection between male sexuality and surrender or passivity. (103)

Not all male homosexuals are penetrating partners, however. Male homosexuality and sexual activity are frequently separated into three main types: tops, bottoms, and versatile men. Echoing the ancient Greek delineation of the roles of erastes and eromenos, male homosexual tops are strictly insertive partners, those who insert their penis into the body of their sexual partners, while bottoms are strictly the inserted partners; in Europe, insertive partners are often referred to as "active," while the inserted partners are termed "passive." "Versatile" is a term used to describe those who can either top or bottom, or are both active and passive. In all these cases, the disposition of the penis and the activities in which it is or is not engaged lead to the categorization of top (or active), bottom (or passive), or versatile. Then again, there are male homosexuals who have no desire to engage in anal sex as either the insertive or receptive partner, limiting their activities to oral sex or mutual masturbation.

Thus, the role of the penis in male homosexuality is not, nor has it ever been, stable and monolithic; it is as variable as human pleasure, and has been throughout history and across cultures.

See also Barebacking; Fellatio; Pornography and Erotica; Religion

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■ W. DUSTIN PARROTT

HYGIENE

Although penile hygiene is not a prevalent theme in many adult men's lives, it is of utmost concern when a boy is born. Originating from Judeo-Christian tradition,

infant boys are expected to undergo circumcision (the removal of the foreskin from the penis). While the reasons initially stemmed from religious separatism and piety, circumcision is now justified for health and hygienic reasons. Many physicians assert that removing the foreskin reduces the risk of infections in males, including urinary tract infections, sexually transmitted diseases, and HIV/AIDS. Some medical professionals, along with cultural theorists, question whether hygiene is truly the motivation for circumcision, or whether the reason is dominant cultural norms, which should in turn be examined.

The societal significance of penile hygiene sharply declines as boys mature into men, however. The varying amounts of medical and personal hygiene products designed for male and female genitals illustrate this point. There are countless washes, shaving creams, lotions, douches, and perfume sprays solely dedicated to cleansing the vagina; brands include Femina, Fds, FemFresh, Vagisil, Poise, Summer's Eve, and more. In contrast, there are few products intended for use on the penis. Additionally, these products, for example ManSoap, are advertised exclusively in men's health magazines as opposed to the general public. Certain soaps for men are marketed widely, such as Old Spice and Axe, but instead of purporting to solve the problem of penile dirtiness, these products claim to elevate men to sex gods. According to feminist and cultural theorists, advertising is increasingly linked to accepted social views: popular advertisements simultaneously mirror and create societal norms. In the case of genital hygiene products, the vagina is depicted as inherently unclean, while the penis is seen as innately immaculate.

When penis products are marketed popularly, they are typically for erectile dysfunction or penile growth, both of which point to the fact that men are not without expectations and insecurities. The perfectly muscled Adonis body image is a popular one in advertisements, and is more or less emphasized depending on one's community. Fitness/gym culture and gay culture are realms in which a perfect body, including elevated grooming and penis hygiene, may be more expected and carry more social capital. In the general public eye, however, there remain double standards between what is expected of women and men in terms of genital cleanliness, grooming, routine, and ritual.

See also Circumcision (Male); Manscaping; Smegma

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■ KATHRYN HAYNICZ-SMITH

HYPNOSIS

Hypnosis is a complementary modality with a long history of use in medicine and surgery, mental health, and the promotion of wellness and personal growth. There are many types of hypnosis and hypnosis-like methods, including self-hypnosis, guided imagery, and neurolinguistic programming (NLP). All types create heightened suggestibility, focused attention or absorption, and dissociation in a willing subject. Hypnosis may be used alone or combined with behavioral approaches, psychoanalysis, and other forms of therapy and medicine. Numerous peer-reviewed studies have documented hypnotic treatment of erectile dysfunction and rapid ejaculation, particularly when these conditions have no discernible cause except worry, such as performance anxiety. Hypnotic treatment for male sexual dysfunction may include progressive relaxation, stress management, desensitization, imaginative suggestions that create physical sensations such as increased blood flow to the penis or arm catalepsy transferred to the penis, and/or progression techniques for imaginative rehearsals of successful sexual experiences in the near future. Hypnotic treatment also aims to help the client replace negative self-talk with positive suggestions and relaxation designed to counteract worry and stress—conditions that can trigger the sympathetic nervous system's flight-or-fight responses and can disrupt engorgement of erectile tissue and processes of emission and ejaculation. In studies of brain activity, clinical effectiveness, and suggestibility of subjects, electroencephalograph (EEG) measures have associated hypnotic states with alpha (7.5–14 Hz) and theta (4–7.5 Hz) brain waves. Many contradictory theories and descriptions of hypnosis exist, but this does not deter sexologists and mental health clinicians from prescribing specific hypnotic treatments for male sexual dysfunction.

See also Erectile Dysfunction

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■ AMY MARSH

HYPOSPADIAS

Hypospadias is a birth defect that results from abnormal penile development. The defect involves the anterior urethra and results in displacement of the urethral opening from its normal anatomic position at the head of the penis (glans penis). The ectopic urethral meatus can be located anywhere along the underside of the penis down to the scrotum or perineum. The severity of hypospadias increases the further from the tip of the penis the urethral opening is located.

Several etiologies to explain the cause of hypospadias exist. These include genetic, endocrine, or environmental factors. Hypospadias may also be associated with other

birth defects such as chordee, where the erect penis is curved downward, or cryptorchidism, where the testicles have not descended into the scrotum. In the United States, approximately 1 in 125 boys will be born with some degree of hypospadias, making the condition the second most common birth defect involving all male genitalia (second to cryptorchidism).

Hypospadias is treated by surgery and typically repaired between 4 and 18 months with an increasing propensity to intervene at a younger age. Minor hypospadias will have little effect on penile function, and correction can be considered cosmetic. At the parents' discretion, minor hypospadias can be left untreated. More severe cases of hypospadias require surgery to allow the child to void while standing, enable future vaginal deposition of sperm during intercourse, and, in some cases, straighten penile curvature. Discovery of severe hypospadias at birth should prompt a genetic and biochemical evaluation to ensure that the baby has a male karyotype and lacks potentially life-threatening electrolyte abnormalities.

See also DISEASE

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■ BENJAMIN N. BREYER

1

IDIOMS AND NICKNAMES

An idiom is a phrase whose figurative meaning differs from its literal meaning. For example, the phrase "dangling participle" literally denotes a stylistic error in writing, but in a bawdy context it is understood to evoke the penis. Like slang words, idioms tend to be metaphorical and inventive, such as "piss pipe," "swizzle stick," and "Omar the tentmaker." However, not all idioms belong to the realm of slang: *membrum virile*, for example, was used in the nineteenth century by prudish physicians seeking a highbrow euphemism for "penis," and "male organ of generation" was employed in legal documents such as the United Kingdom's Offences against the Person Act of 1861.

Penis idioms have existed in the English language for centuries. In Shakespeare's *Romeo and Juliet*, Mercutio alludes to the penis as a "poperin pear," a usage that puns on the phrase "pop 'er in" and the name Poperinge, the latter being a town in Belgium known for its pears. In the late eighteenth century, anthologies of bawdy stories and poems such as *The Banquet of Wit* employed penis idioms such as "Adam's dagger," "fiddle stick," and "standing member," the latter playing on a familiar term denoting a person whose membership in an organization is in good standing. In the twentieth century, dozens of penis idioms emerged, most of which can be clustered into thematic or stylistic categories. One thematic cluster, for example, draws upon weapon imagery: "bacon bazooka," "beef bayonet," "ham howitzer," "sperm gun," and "heat-seeking missile" (along with its variant, "meat-seeking pissile"), to name only a few. Another thematic cluster involves bestowing a name upon the penis: "John Thomas," "John Willie," "Johnny Come Lately," "little Elvis," "Mr. Pokey," "Mr. Wiggly," "Mr. Happy," "Oscar Meyer," "Senator Packwood," "Sir Richard," "Captain Picard," "Prince Everhard of the Netherlands," and so on. Others draw upon food imagery: "beef stick," "pork sausage," "custard chucker," "cherry picker," "ham bone," "red lobster," "tube steak," and more. Clusters of penis idioms based on stylistic features include those that make use of alliteration—such as "pussy poker," "piss pipe," and "trouser trumpet"—as well as those that involve rhyme such as "baloney pony," "beaver cleaver," "chunky monkey," "crumpet trumpet," "throb knob," and "Herman the one-eyed German." Puns also characterize many penis idioms, such as "dick tator" (dictator), "Elmer Pudd" (Elmer Fudd), and "rumple foreskin" (Rumpelstiltskin).

Several idioms that might seem to allude to the penis in fact do not. For example, "Going off at half cock" actually denotes a firearm whose hammer is cocked into the safety position

but nonetheless fires by accident. "Cock of the walk" evokes the tendency of a rooster to strut about its yard. Even "Keep your pecker up" was nonsexual in origin: "pecker" was British slang for the mouth or nose, and so "Keep your pecker up" arose as a variant of "Keep your chin up." When the idiom was adopted in the United States, where "pecker" is synonymous with "penis," the phrase came to be seen by many as alluding to the male generative organ.

See also Jokes; Poetry; Slang and Invectives

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■ MARK MORTON

INTACTIVISM

Intactivism is a social movement in which individuals claim an "intactivist" identity. The term "intactivist" combines the words "intact," which is used to refer to an uncircumcised penis, and "activist." Intactivism is broadly considered to be an anticircumcision movement that began in the early 1980s around the time that Edward Wallerstein published *Circumcision: An American Health Fallacy* (1980). While there were a few notable earlier publications, such as Joseph Lewis' *In the Name of Humanity*, published in 1949, it was during the 1980s that an accumulation of knowledge began spreading throughout the United States and was backed by other, nonroutinely circumcising Westernized countries such as Canada, England, and Australia.

A number of intactivist organizations have formed over the past few decades, including the National Organization to Halt the Abuse and Routine Mutilation of Males (NOHARMM), Jews Against Circumcision, The National Organization of Restoring Men (NORM), The Whole Network, Doctors Opposing Circumcision (DOC), Intact America, and perhaps the most well-known organization, the National Organization of Circumcision Information Resource Centers (NOCIRC).

Intactivists generally cite two leaders in the movement: Van Lewis, who picketed outside a Tallahassee, Florida, hospital in 1970, as well as Marilyn Milos, a nurse who was fired in 1985 for advising parents against the procedure. Milos later went on to found NOCIRC. Other early notable intactivists include Rosemary Romberg, who wrote *Circumcision: The Painful Dilemma*, and American sex educator and sex-positive feminist Betty Dodson. Milos, who is still active within the movement, is joined by other contemporary intactivists, including Georganne Chapin of Intact America and John Geisheker of Doctors Opposing Circumcision, among many others.

Although some intactivists believe that boys should be able to get circumcised when they are older and have the ability to consent, others believe that circumcision for nonmedical purposes should be banned altogether. Intactivists tend to cite a number of generally agreed upon reasons as to why boys should not be circumcised at birth. Intac-

tivists note that the foreskin is a normal and important part of human anatomy that has various sexual and protective functions. Another issue surrounds the concept of informed consent, in that circumcision is the only cosmetic surgery in which parents can provide proxy consent, or consent on behalf of their children who are too young to make such decisions themselves. Intactivists note that parental proxy consent violates a child's basic human right to bodily integrity. As well, they often cite that male children do not have equal protection under the law, in that female children are protected against any form of genital cutting, even ritualistic pinpricking, by a U.S. federal law enacted in 1996.

Intactivists also discuss the issue of HIV/AIDS transmission in which they note that disease prevention is not a sufficient reason to circumcise a child who is not yet sexually active. Intactivists have criticized a number of randomized clinical trials that took place in Africa in which researchers reported a significant reduction in female–to–circumcised male heterosexual transmission of HIV as being methodologically and ethically flawed. Intactivists have been able to utilitize the Internet and other social media outlets as a way to challenge and refute what they consider incorrect sociocultural and medicalized information that has traditionally served as a way to maintain male neonatal circumcision as a routinized practice in the United States.

See also Circumcision (Male); Foreskin; Foreskin Restoration; HIV/AIDS

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■ LAUREN M. SARDI

INTERSEX/HERMAPHRODITE

According to classical Greek mythology, the water nymph Salmacis saw Hermaphroditus, the handsome son of Hermes and Aphrodite, bathing in her spring. She wanted him as her lover, but he was unresponsive so she forcibly embraced him. While Hermaphroditus struggled to free himself, Salmacis hung on tightly and prayed that they would never part. The gods granted her wish, and the two became a single being with both male and female sexual characteristics. From this mythical couple, an artistic character developed generally depicted in statuary and other art as having female breasts and male genitals (a penis and scrotum). There is considerable artistic license in these portrayals; in current times, however, those who used to be called "hermaphrodites," persons with both male and female biological features, are now called "intersexed individuals" or, clinically, "persons with differences of sex development (DSD)." The penis of intersexed individuals, the male intermittent organ and erotic counterpart of the female clitoris, can, like any other organ, vary greatly in size and shape. Since both the penis and clitoris arise from the same tissue during development,

different hormonal and genetic forces can alter their typical distinctive formation. The genitals may be combined in such a variety of ways that, at birth, they are seen as ambiguous: neither clearly male nor female, but intersexed. As a simple immediate designation of male or female is not possible, more details about the individual's chromosomes, gonads, and other biological features are sought in order to assist in advisement about a gender of rearing. A best diagnosis is possible. In a majority of intersex cases, however, the genitals look typical and do not elicit concern. And, since a full medical analysis can be costly or unavailable, a diagnosis of intersexuality might not occur until puberty or even later in life—or never. In these cases, the male-female intersexual components might be internal; the individual might have one ovary and one testis or a combined ovatestis. Some individuals with internal testes might develop external female-appearing pudenda, with a penis only developing with puberty, and with some persons with internal testes never developing a penis.

The most commonly recognized intersex case at birth is that of a female having an enlarged clitoris appearing as a penis with labia that appear as a scrotum. It is a condition called congenital adrenal hyperplasia (CAH). Another type of intersex condition involves those male-appearing persons who have XXY sex chromosomes and a penis but develop breasts at puberty. This condition is called Klinefelter's syndrome (KS). It cannot be predicted how, and in which gender, these children would prefer to live. Some females with CAH elect to live as men, and some persons with KS prefer to live as women. *Male* and *female* are biological terms, while *boy*, *man*, *girl*, and *woman* are social terms—biological and social conditions do not always coincide. Until very recently, physicians and parents have often sought to normalize the appearance of ambiguous genitals with cosmetic surgery. In accordance with a mistaken doctrine, males with a penis considered too small were castrated and had their penis removed, and then they were sex reassigned to live as females. Surgeons or parents encouraged mastectomy for those with KS, hampering their desire to live as women. Females with a clitoris considered too large often had it reduced in size. Despite those outmoded practices, professional objections against such cosmetic practices have existed since the late 1980s. In 2012, the United Nations Committee Against Torture (CAT) found nonconsensual cosmetic genital surgeries on children in violation of the Convention Against Torture. Various nongovernmental organizations are now supporting such restrictive recommendations. Increasingly, it is being recognized that every intersexed child, like all other persons, deserves the ability and freedom to make up their own mind in regard to the gender in which they live and the persons they might love.

See also Buried Penis; Sambia Turnim; Small Penis Syndrome and Micropenis

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■ MILTON DIAMOND

J

JOCKSTRAP

A jockstrap or athletic supporter is a type of undergarment offering support to male genitalia. The piece was originally designed to be used during athletic events requiring intense and fast movement. The design and construction of the jockstrap prevent discomfort or injury to the genitals by providing an impact-resistant cup or pouch that encases the genitals and an elastic band for an easy fit around the waist. There are a great variety of designs and, although originally jockstraps were white, they are available in the market in a number of colors and patterns. This variety is in part due to the increased popularity in the late twentieth and early twenty-first century of jockstraps as a fashion piece or an item to enhance sexual play and attractiveness.

An early version of the jockstrap was developed in Chicago in 1874 by C. F. Bennett for the sporting goods company Sharp & Smith. A patent was obtained by Bennett on November 30, 1897, for mass production in his Bike Web Company. The initial target market for jockstraps were bicycle riders in large American cities, where bicycles were becoming a symbol of modernity and an alternative mode of transportation to horses. The "jockey strap" was presented as a necessity for the modern jockey, not riding a horse but a bike in cobblestone city streets. "Jock"—a short version of jockey—was already used in the nineteenth century in reference to men engaged in sports or intense physical activity and even as a reference to the penis. Toward the turn of the twentieth century, the athletic support was incorporated into a variety of nascent sports, and the new invention became known as a "jockstrap" while male athletes were known as "jocks." Jockstraps were indeed required in many settings for activities such as wrestling and football. Some jockstraps were specially designed for certain sports. Swimming jockstraps had a narrower band, while hockey jockstraps incorporated clips to hold socks in place. As jockstraps developed in the twentieth century, more special features were added, including additional elasticity, antibacterial properties, or special layers of fabric to protect athletes from cold temperatures while practicing winter sports. Special cups made from plastic or steel were designed for additional protection during contact sports, although occasionally such cups were also tied and worn over briefs or regular jockstraps. A "suspensory" was a type of jockstrap used for medicinal purposes such as protection after surgery or trauma.

In the 1980s, compression shorts or undergarments designed with uniformed pressure were introduced. The shorts hold leg and abdominal muscles while also offering steady

support and protection to the genitals. Compression shorts became more popular than jockstraps, and by the 1990s few men were wearing jockstraps for sports activities. Besides compression shorts, there are other alternatives, such as support briefs, which are designed like a jockstrap but cover the buttocks, or thong straps and dance belts with a narrow elastic strap going between the legs from the bottom of the pouch to the middle of the back. Although jockstraps are still produced by a variety of brands in the early twenty-first century, it is unclear how many purchases are intended for the original purpose of providing support during exercise. The jockstrap still carries the connotation of a masculine, active, strong, and muscular man who uses the device precisely because his active lifestyle requires him to protect his genitals. Like many other pieces worn by men in the genital area, jockstraps can easily be construed as sexual. In the late twentieth century, the jockstrap was assigned a sexual connotation, particularly by gay men. Men wearing jockstraps became the representation of ultimate masculinity—that of a strong athlete—and the jockstrap became the fetish that encapsulated that masculinity. The jockstrap has sometimes been viewed as a garment of homoerotic athleticism and described as a paradox of fluent sexuality where the front pouch encases and even enshrines the penis while the elastic straps disappear into the anus. Part of the fascination with the jockstrap lies in the fact that the penis is encapsulated and protected but also enhanced as a symbol of masculinity, while the buttocks—an area that most heterosexual men protect as private—are exposed. The jockstrap, thus, has become a prominent form of underwear in homosexual communities as a symbol of dynamic, athletic masculinity. In gay circles, the brand, design, and shape of the jockstrap can increase interest and enhance attractiveness to the genital area. These types of jockstraps are often known as "fashion jocks" and are manufactured in a variety of designs, colors, and prints. They can also be produced in materials such as leather and chain mail, soft shiny silks, and a variety of printed textiles. A variation of the jockstrap, the "jocksock," is designed as a form of penis sheath with a sock-like pouch in which to insert the penis.

See also Chastity Belt; Codpiece; Penis Sheaths; Underwear

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■ JOSÉ BLANCO F.

JOKES

Humor is a play on form that takes license with the serious world; nonetheless, it is not the opposite of seriousness. Jokes about the penis can span the full range from lighthearted to witty to ridiculous, but still have serious import. Whether the penis is praised, damned, or laughed at, the effect is to reiterate its cultural importance. However, the volume and

"Adventures of Naked Man." Image courtesy of Robert Gott

longevity of penis humor are only partly explained by male dominance in society. Creativity in language use may better explain the volume of penis jokes: there are hundreds of synonyms for the penis, and even more for sexual activities, making penises a perennial resource for double entendre and easily made puns. This so saturates popular culture that contemporary comedians now use the term "dick joke" as shorthand for a "hack joke"—humor that almost anyone could make, hence to be avoided by skilled comedians. Nevertheless, the inventiveness of wordplay around the penis should not be underestimated. An Australian weekly cartoon caption competition that mostly produces "dick jokes," as it features one naked man among clothed others, has run for over 15 years with no sign of its humorous creativity drying up.

Gershon Legman's voluminous collection of "dirty jokes" shows that penis jokes employ a basic dichotomy: the penises described are either very large or very small. This preoccupation with penis size is so entrenched that critical and reflexive humor has developed around it. For example, a well-known *South Park* episode ("T.M.I."; original air date: May 18, 2011) featured a ridiculously complicated formula for calculating "adjusted penis size," ending with the punchline that the equation for calculating penis length had been recalibrated such that the average American penis length was 1.5 inches, meaning that almost all men could feel bigger than the average. The cultural fascination with the penis may stem from its changeability (from flaccid to erect) and its vital force (phallic representations and the reproductive function), but at the same time these serious elements render the penis ripe

for the inverting effect of humor. This is the import of Mary Douglas' dialectical theory of humor: she argues that the experience of a contradiction in the social structure will bring forth an explicit joke to express it. Regarding penises, the obvious contradiction is between the power and size of the phallus, and the reality of a vulnerable and fleshy penis.

Penis jokes are age-old; nevertheless, they gain new life through application to contemporary events. For example, when John Wayne Bobbitt had his penis cut off by his wife while he slept, along with serious media attention, a cycle of Bobbitt penis jokes sprang up and rapidly circulated via the Internet. Even the development of pornography from photographic and video technology has its humorous elements. Many pornographic movies use wordplay in their titles or various puns to lighten up the monotonous presentation of coupling body parts. Robert Mapplethorpe's infamous *Man in Polyester Suit* could be a semi-joke on the viewer: contrary to the title, it does not show a man in a suit, but a large semi-erect penis protruding out of the suit fly. Similarly, much erotic art has a semi-humorous element in the ability of artists to draw a man effectively as a penis with legs, with the glans corresponding to the human head. This is consistent with scores of jokes about men having their brains in their pants, or the penis being an agent independent of the male to which it is attached. When women tell penis jokes, a complaint about this irrationality may be the main serious import of the humor.

See also Idioms and Nicknames; Size; Slang and Invectives

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■ MIKE LLOYD

K

KAMASUTRA

The Kamasutra is perhaps the best known of all Indian literary works to have made an indelible mark on world literature. Written by the sage Vatsyayana, the Kamasutra is a text of 1,250 verses divided into 36 chapters of seven parts. The word *sutra* literally means "thread," where the various chapters and verses are strung together to form a coherent set of meanings. It was published in English by noted Victorian explorer and orientalist Sir Richard Burton in 1883. While little is known about the colonial reception of the text in Victorian England, pirated copies of the text quickly circulated in both England and Europe upon its publication. Burton's *Kamasutra* is organized into seven parts, which is fairly typical of many versions of the text: "Index, and General Consideration of the Subject"; "Of Sexual Union"; "About the Acquisition of a Wife"; "About a Wife"; "About the Wives of Other People"; "About Courtesans"; and "On the Means of Attracting Others to One's Self."

Of these seven parts, only "About the Acquisition of a Wife," made up of 10 chapters, concerns the actual act of sexual intercourse. In the first chapter, three types of men are identified based on the size of their *lingam* (penis): the hare man, the bull man, and the horse man. Similarly he also categorizes women depending on the depth of their *yoni* (vulva): the deer, the mare, and the elephant. There are also three equal unions and six unequal unions; these unions are also based on the force of passion and carnal desire. The horse and mare, and the bull and deer form the high union, while the horse and deer form the highest union. There are thus nine kinds of union according to dimensions. Amongst all these, equal unions are the best, whilst the highest and the lowest are the worst. Chapter 6 of the second part deals with the various forms of lying and congress (sexual union). Vatsyayana is quite unambiguous about the various forms of sexual union that can take place; this also includes orgies. He argues that many young men can enjoy a woman who might even be married or a courtesan; even women of the king's harem might also do the same when they encounter a desirable man.

The text is quite cursory in its treatment of homosexuality. Even though chapter 2.9 of *Auparishtaka*, or "Mouth Congress," identifies eunuchs and people of the third sex as an alternative to women, sodomy is dismissed, except for a brief sentence in chapter 2.6 where it is described as something that is practiced in "Southern countries." Instead, Vatsyayana expounds on how oral sex is performed by those of the "third nature," though

he disapproves of women practicing fellatio. Conversely, while not a translation of the text, Colin Spencer's text *The Gay Kamasutra* mines Vatsyayana's original text for possible descriptions of homoerotic practices. The Kamasutra has been translated widely by modern writers beyond Burton; nevertheless, despite a multitude of available scholastic analyses ranging from psychoanalytic readings to gendered and nationalistic essays, the Kamasutra still provides a variety of interpretations and offers a critique of understanding love, philosophy, and the various functions of a sexual union.

See also LINGAM

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■ ROHIT K. DASGUPTA

KINSEY REPORT

The Kinsey Reports are two volumes concerning human sexual behavior. *Sexual Behavior in the Human Male* was published in 1948, followed by *Sexual Behavior in the Human Female* in 1953. The reports were authored by Alfred Kinsey, Wardell Pomeroy, and other contributors at Indiana University, where Kinsey conducted his research on sexual behavior. As part of their sex interviews with male respondents, Alfred Kinsey and his associates asked 4,000 participants to estimate their erect penis size "from the top side of your belly out to the tip." The interviewer held a ruler with the numerals hidden and slowly slid a finger along it. They were also asked what the angle of the penis was during erection, the interviewer using his finger to represent the body and a pen to represent the penis. Next was a question on the lateral inclination of the erect penis, again using gestures with a pen. Another question was on the curvature of the penis when erect. After the interview was over, the men were asked to go home and measure the length and circumference of their penises in a flaccid and erect state using the same measure as they used in the estimation question. Other questions asked about the penis included the duration of erections, erectile impotence, the frequency of morning erections, and circumcision. They were then asked to mail these measurements back to the Kinsey Institute using standard response cards and preaddressed stamped envelopes. There were approximately 2,500 who responded. These data were not included in the 1948 volume. It was left to Kinsey's associates, Paul Gebhard and Alan (Blaine) Johnson, to publish marginal tabulations of

these data in 1979. In the Gebhard and Johnson volume, data from African-American male college students from Howard University were juxtaposed with the data from white college-educated males and white non-college-educated males. On average, black men reported a larger penis size than white men, a finding that has gone largely unremarked in the professional literature.

Most criticisms have labeled the self-report measures of penis size as unreliable because they believe men tend to overestimate their penis size. With regard to the men who measured their own penises, however, Jamison and Gebhard report that estimates of penis length did not differ between men who returned cards and those who did not. According to Paul Gebhard, Kinsey and his associates measured their own penises, with Kinsey having the largest. In 1953, Kinsey et al. published in *Sexual Behavior in the Human Female* that more males were aroused by observing their own penis than were females from viewing a penis. Some of the findings were as follows:

1. *Penis size*: The reported self-measured median for the erect penis was 6 inches for the white college group and 6.25 inches for the white noncollege and black (college) study group. The median self-measured flaccid penis was 4.5 inches for the black college group, 4 inches for the white college group, and 3.75 inches for the white noncollege group. For the self-measured circumference of the flaccid penis, the median was 3.75 for the white groups and 4 inches for the black group. For the circumference of the erect penis, the median for all groups was 5 inches.
2. *Angle during erection*: For the angle of the erection, the mode was 60° to 85° down from the vertical position.
3. *Lateral inclination*: For the lateral inclination of the erect penis, the median and mode were "no inclination," but with one-quarter to one-third saying their erection inclined to the left. As for the position of their penis in their trousers, approximately three-quarters said it was left of their pants' central seam.
4. *Curvature of penis*: As for curvature of the penis, the mode for both groups was "no curvature."

New data by Sparling in 1997 showed that Kinsey's results of erections were credible, but to be representative they needed a moderate increase in these areas: (1) downward curved erections, (2) erection angles in the lower ranges, and (3) shorter erections. Nevertheless, most current studies of penis size have medical staff performing the measurements. One such study was the Lifestyles condom study from 2001, based on 300 college students who had their erect penises measured by clinical staff. Some issues concerning measurements still remain, for example if measurements should be of the "stretched" flaccid penis and whether measurements should be bone pressed (from the pelvic bone) or not.

See also Definitive Penis Size Survey; Erection; Penis Enlargement; Race; Size

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■ MARTIN S. WEINBERG AND COLIN J. WILLIAMS

KORO

Koro is a Malay word denoting a culture-specific condition characterized by the perception of genitalia shrinkage or retraction and accompanying anxiety, most likely arising from the word *keruk* ('to shrink') and the Malayo-Indonesian words *kura* and *kuro* ('tortoise'). The glans is commonly referred to as a tortoise head in these cultures, and its ability to retract its head into its wrinkled neck may have suggested the use of these words to describe the process. The earliest known reports come from ancient Chinese medical texts, where it was identified as *suo-yang* and, more recently, *shook yin*. *Koro* entered the Western medical lexicon in 1895 with the publication of a case in the southern Celebes of the Netherlands Indies (Sulawesi, Indonesia). In rare instances, *koro* has been reported in females and typically involves perceptions of breast and vulva shrinkage. *Koro* is considered to be a culture-bound syndrome, as cases are primarily confined to southern China, Thailand, India, Malaysia, and Indonesia, and commonly manifest among Chinese descendants in these countries.

Individual cases appear to reflect a state of sexual dysfunction engendered by culture-specific folk beliefs and/or fear of castration and impotence. However, the appearance of cases in non-Chinese subjects from diverse geographical locations and ethnic backgrounds that are devoid of *koro*-related folk beliefs suggests the presence of a unitary psychiatric condition that varies according to the sociocultural context. Hence, Ronald Simons refers to the condition as the "genital retraction taxon."

The origin of collective outbreaks is more contentious. Arabinda Chowdhury believes that many victims suffer from a form of body image disorder called "dysmorphic penis image perception" based on a study of an outbreak in India where 2 years after the incident, most of the 40 male subjects perceived themselves as having shorter penises compared to controls. Robert Bartholomew contends that episodes are a form of social delusion involving victims who are conforming to group norms and are experiencing the physiological consequences of anxiety generated by a false belief and the cognitive consequences of altered perceptual sets.

See also Penis Removal; Penis Snatching; Witch Hunts

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■ ROBERT E. BARTHOLOMEW

KOTEKA

Koteka is the Indonesian term for various styles of penis gourds traditionally worn on a daily basis by males from the highlands of West Papua. In the central highlands, the *koteka* is worn by males from the Dani, Lani, and Yali tribes. In Dani and Lani languages, it is referred to as a *holim* or *golim*. The *koteka* is made from gourds grown especially for this purpose that are planted in a special location separate from other crops. The gourd is harvested, and the seeds are removed. It is left to dry, then trimmed to the desired length and shape. The style of the *koteka* reflects cultural preferences—for instance, Baliem Valley Dani men prefer a long, upward-pointing *koteka*, while Western Dani men typically wear a shorter *koteka* with more girth. Males carry items in the *koteka*, including cigarettes or pieces of cooked meat. A young male was deemed ready to wear a *holim* if he displayed adult thinking and behavior, including, for example, helping his parents in the garden or other clan activities. His parents or his maternal uncles would make him his first *holim* and hold a celebration to mark the occasion of giving it to him. Christian missionaries, supported by Dutch colonial administrators, were critical of the *koteka* and tended to encourage Western clothing. After the Dutch left West Papua and the territory was colonized by Indonesia in 1969, the state set in motion an aggressive modernization agenda that diminished indigenous cultures and promoted Indonesian values and practices. One of the first substantial government development interventions in the central highlands was called Operation Koteka, a reflection of the symbolic value of the *koteka* as a sign, for Indonesian authorities, of indigenous backwardness. One of the aims of Operation Koteka was to convince men to trade the *holim* for Western clothes. Due to multiple pressures on local cultural practice, in the space of a generation, the *koteka* is no longer typical daily wear for highlander men in urban areas. It is still worn daily by some elderly males in town and by males in remote locales, but today the *koteka* holds more symbolic, cultural, and political significance and is worn mainly on ceremonial occasions. The *koteka* is a cultural icon that

Yali man wearing *koteka* (penis gourd), Irian Jaya, Indonesia, 1989. Image courtesy of Christine Milrod

is invoked in West Papuan struggles for political independence as a symbol of indigenous heritage and tenacity in the face of pressures to become more Indonesian.

See also Penis Sheaths

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■ JENNY MUNRO

L

LINGAM

The term lingam is derived from the Sanskrit word *linga*, which means 'distinguishing symbol.' In Hinduism, it symbolizes Lord Shiva and is revered as an object of generative power. During the Vedic period, the lingam was seen as an ascertainment of a male-centric and utilitarian social philosophy. The worship of the lingam as a phallic symbol can be traced back to this period, where it emerged as an unambiguously erect phallus. According to some scholars, the lingam represents the male ego and its desire for power. The lingam is a phallic symbol associated with the god Shiva and can be found in Shaivite temples all over India. The lingam is most often worshipped alongside the yoni, a symbol of the goddess Shakti representing female energy. Although popular culture represents the lingam and yoni as male and female sex organs, this belief is quite recent, stretching back only to the nineteenth century. For practitioners of Hinduism, it represents the totality of human existence—the perfect alignment of male and female principles representing the entirety of creation. The lingam-yoni, an erect penis conjoined at the base to a vulva, represented the undivided self of the male and female, which was believed to be the embodiment of the divine. Early Orientalists denounced the worship of the lingam, stating the inappropriateness of its symbolism to Victorian morals, and its association as a phallic symbol has been in debate since then. The British believed that Hindu practices such as these had distorted the Indian psyche, rendering the natives indolent and obsessed with sex; however, some Hindu texts treat the lingam as an abstract symbol of god with no phallic connotations. Lingam symbolism can be found in India even today, and its worship remains a strong practice, especially among Shaivite Hindus. Naturally forming ice lingams such as the one in Amarnath have become popular destinations for pilgrims. The dichotomy of the erotic and the spiritual represented by the lingam remains a deep area of contention and exploration in contemporary Oriental scholarship.

See also KAMASUTRA

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■ ROHIT K. DASGUPTA

LOCKER ROOMS

Locker rooms exist as sex-segregated changing rooms for athletes and students of physical education. Academically and culturally, there exists little interest in the occurrences and meanings of women's locker rooms, with the exception of ostensibly heterosexual males' fantasies of erotic stimulation. Instead, cultural and academic attention concerns the happenings among men in this homosocial, overtly homoerotic, yet highly heterosexualized space.

The myth of athleticism being incompatible with homosexuality creates a false representation that the men using a locker room are free from the gay gaze. At one level, the users of the space are culturally required to show comfort in socializing with other men in various states of dress and undress, and being seen nude by other males in the process, because they maintain the (albeit false) pretense that all men in the locker room are solely attracted to women. Yet there exists tension for males, with or without same-sex desires, because all men also know that this is not the case. It is this disjuncture between the heterosexual veneer and the homoerotic undercurrents that leads to a culture that has traditionally been aggressively homophobic and openly misogynistic. Accordingly, men use homophobic language, joke about each other's bodies, and engage in macho, extroverted behaviors.

Locker room culture is further constructed by the lack of overt rules for men's conduct. Men are unsure as to where their eyes are permitted to fall, how much socializing is permitted to occur while looking at other men in this space, and whether or not men are to comment on each other's bodies, clothes, or other sexualized aspects of their peers.

Anderson suggests that varying degrees of cultural homohysteria will influence the social dynamics of these spaces. In times of high homohysteria (such as the mid-1980s), men are compelled to prove their heterosexuality through overt homophobia. Under this condition, nudity is frowned upon in locker rooms. Highlighting this, locker rooms constructed before the 1980s have communal showers, where men's bodies are fully visible to one another, while locker rooms constructed during or after this period provide more individual showering cubicles. During times of high homohysteria, men are more likely to avoid showering in the locker room, or they do so in their underwear.

However, McCormack shows that young men are now less concerned about homosexuality, and no longer need to staunchly and at all times present themselves as heterosexual. This permits for more same-sex banter and horseplay with other men, which includes showering together as a form of close friendship.

The presence of openly gay men in the locker room has only recently been examined. Anderson argues that gay men do not significantly disrupt existing locker room culture. Most openly gay male athletes remove themselves from homosocial bonding of heterosexual men's locker room horseplay, and avoid showering with teammates, but studies of other openly gay or bisexual male athletes have found their teammates accepting of showering together.

See also COCK-SUPREMACY; MALE BONDING

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■ ERIC ANDERSON

LYNCHING

Lynching is the ritualistic violation of black men's bodies, often involving hanging and bodily mutilation. Lynching especially took place during and immediately following the period of American slavery.

America's history is one of racialized violence, especially attacks by whites on black bodies. Slaves were economic liabilities, and slave owners protected their chattel slaves because slaves were property that added to owners' wealth and reputation. While masters could and did beat, whip, rape, and impregnate their female slaves as punishment, black male slaves were beaten and killed as the social order of the day.

After slaves were emancipated, the free black male presented the greatest real and imagined threat to the social and political patriarchal order. During slavery, few accounts of free white women mating with black slaves exist beyond the fictional Mandingo, whereas the accused black male is submersed in a pot of scalding white water as his public punishment for intimacies with a white woman. The myth of the dangerous black male rapist with his larger-than-life penis and lustful savage nature bent on ravaging pure white womanhood is especially salient in the American South. An attack on white womanhood was an affront to white manhood, and the KKK and other vigilante mobs formed to keep black men in their place. D. W. Griffith's *Birth of a Nation* (1915) dramatizes this myth of the black male rapist as a white virtuous woman in fear of her life throws herself off of a cliff to escape a black man's pursuit—in this case, a white actor in blackface. A white male churchgoer in James Baldwin's *Blues for Mister Charlie* (1964), claiming to have seen a "nigger without no clothes," warns to white women and by extension all white men as protectors and preservers of white womanhood: "If you was to be raped by an orangutan out of the jungle or a stallion, couldn't do you no worse than a nigger. You wouldn't be no good for nobody." Such images were indelibly imprinted in white men's and white women's minds: that black males had to be controlled and lessoned, most often in the form of torture, beatings, lynching, and castration. Carried out by white males primarily against young black males, lynchings were public socials to define, maintain, and symbolize a patriarchal order under threat. While lynching most often took the form of hanging black men from trees, as in Billie Holiday's "Strange Fruit," they could also take other forms like setting black male bodies ablaze as ravenous crowds of men, women, and children looked on.

Lynching as a ritual performance between white and black men also took on a homoeroticism that underscored white men's fear of black male bodies because of their hypersexual, animalist nature and huge penises. Blacks' interracial folklore fed the white

imaginations about black sexual endowment, as in this tale from *Erotique Noire / Black Erotica* (1992): "Master's daughter was oversexed and she just demanded from her daddy to get her any man with a sixteen-inch dick. Master couldn't find such a man. She demanded again. White man or nigger—but sixteen inches. Master got his slave with the longest dick and told him the story. He said, 'I don't want no black screwing my daughter, but she wants sixteen inches.' John said, 'Naw, such, boss. Not even for a white woman. I wouldn't cut two inches of my dick for nobody.'" Given that slaves were often scantily clad out of necessity, not choice, as they interacted daily with whites, whites developed images of the black male penis as both fascinating and dangerous. Scantily clad or naked black males atop auction blocks also added a visual confirmation of the black male prowess that could be threatening. Physiological blood flow to the body's extremities during hanging might also validate the myth of a black male savage whose erection is big and flaunting even in death. Castration often accompanied lynching, and some accounts of lynchings recount white males fondling black male genitalia in amusement, envy, or horror before stuffing the severed genitalia into the mouth of the hanging black male. Hence, being "hung" in the modern sense of describing a well-endowed male also describes this historical fact about violence enacted upon black males. A. Cooley describes this ritual of violence and what the lynching and castration symbolize for many whites committing this violation: "After he was stripped and castrated, Claude Neal was forced to eat his own penis and testicles. As the angry mob of White women, men, and children applauded; he was then forced to exclaim that he liked them." This 1934 lynching of Claude Neal resulted from the belief that he had raped and killed a white woman neighbor. He suffered prolonged, inhumane torture and mutilation; first he was castrated, then shot 18 times, and then his fingers and toes were taken (and later exhibited as souvenirs). His body was hung from an oak tree at the courthouse, where photos were taken and then sold for 50 cents each (http://www.pbs.org/harrymoore/terror/cneal.html). Further igniting white curiosity and fear, Eldridge Cleaver, in *Soul on Ice* (1968), constructs a Black Male as Body versus White Male as Mind mythology based on the alleged power of the black penis: white men were superior in all things intellectual, whereas brute strength and power were conceded to black males and embodied in the all-threatening black male phallus, the "seat of masculinity: sex."

The lynching of black men by white men can easily be connected with what Public Enemy calls "Fear of a Black Planet" (1990): "Black man, Black woman, Black baby / White man, White woman, White baby / White Man, Black woman, Black Baby / Black man, White woman, Black baby." As an economic move, white slave owners who fathered children with their slaves could claim the offspring as slaves because the circumstance of the offspring followed the lot of the mother in this particular gendered and racial pairing. The fear evolved after Abolition, when free black men, through rape or consensual intimacy, might impregnate white women, thus fathering a nonwhite or black child. In Body Count's "KKK Bitch" (1992), Ice-T boasts black male sexual bravado by confronting a historical white male anxiety about racial purity and family lineage: "So we get buck wild with the white [daughter] freaks / We show them how to really work the white sheets. / I know her daddy'll really be after me / when his grandson's named Little Ice-T." This illogical "one drop rule," or hypodescent, was as much about black men and the threat of

spreading black seed as about black men and their penis size. This definition of blackness as the absence of white purity created such fear that violence, intimidation, and death were commonplace, and lynch mobs were created to maintain a new social order that left whites in positions of power, especially in the faded Jim Crow South.

Even after the abolition of Jim Crow laws and the 1954 lynching of Emmett Till for allegedly flirting with a white woman storeowner in Money, Mississippi, American lynchings, literal and figurative, still involve black males. In 1981 in Mobile, Alabama, Michael Donald was killed and hung from a tree near the courthouse as a symbol of white superiority when the American legal system failed to find a black man guilty of killing a white policeman. U.S. Supreme Court nominee Clarence Thomas, during the 1991 Anita Hill sexual harassment hearings, invoked the "high-tech lynching" metaphor. In 1998 in Jasper, Texas, white supremacists dragged James Byrd, Jr., behind a truck as his flesh fell from his body. Noosed and hanging empty chairs expressed anti–Barack Obama sentiment in the 2012 U.S. presidential election based on Clint Eastwood's empty-chair monologue attacking President Obama at the Republican National Convention earlier that year. Quentin Tarantino's spaghetti western *Django Unchained* (2013) includes a naked Jamie Foxx spread-eagle with a camera's focus on his bushy scrotum and flaccid penis, imaging an inverted lynching. In the context of America's history of sexualized violence against black male bodies, singer Miley Cyrus's cutting of the oversized chocolate penis-and-balls birthday cake for her beau Liam's 2012 party registers cultural insensitivity or cultural ignorance, not unlike that of the Sweden culture minister and other Swedes when they amusingly cut a cake representing African female genitalia, allegedly to protest the cultural ritual of African female genital mutilation.

White anxiety and "fear of a black planet" explain much of the history of American lynching, although in some cases whites and women were lynched for crimes not associated with miscegenation. In the days of Jim Crow, accusation of a crime equaled guilt. Lynching then served as a bold reminder and warning of a white social order meant to keep black people in their places of fear and inferiority.

See also Castration; Definitive Penis Size Survey; Penis Removal; Race; Rape; Size

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■ NEAL A. LESTER

M

MALE BONDING

The penis plays an important role in many rituals and practices associated with male bonding and often features as a central motif in the talk of homosocial groups characterized by social interaction between solely male friends, colleagues, or teammates. The penis is often invoked to symbolize a wider sense of masculinity based on power, vigor, and virility. Additionally, focus on the sexual functions of the penis during male-bonding talk can also serve to demarcate the boundary between homosocial and homosexual desire. Talk within all-male social groups stressing the role of the penis in heterosexual intercourse can therefore act to assert the heterosexual status of the speaker and to achieve distance from connotations of homosexuality.

In cultures where it is practiced, circumcision of the penis may be a prerequisite of entry into the social circles of adult males and may be accompanied by festivities marking the adolescent boy achieving masculine status. More generally, during adolescence boys may begin to compare their penises either directly or indirectly through the playing of games and nudity in communal facilities such as the school locker room.

With male friendship groups, insults and competitive joking may also draw on the penis as a privileged symbol of masculinity. In particular, jocular repartee or "banter" in the trading of quips and insults is notably common in homosocial groups. Tellingly, euphemisms deployed in reference to the penis often exaggerate size and potency through symbolic analogy to weapons, tools, and wild animals. The frequency of talk relating to the penis among adolescent boys and young men is indicative of status anxiety where male friendship groups place a high value on asserting an unequivocal masculine identity. Talk about and direct comparisons of penises can thus serve as a measure of a man's standing in the pecking order of a peer group.

The penis may be the subject of bonding ritual punishments as part of "hazing" and other rites of passage associated with induction into male-dominated institutions such as college fraternities, military institutions, and sports teams or at particular transitional moments in a man's life such as during bachelor parties prior to marriage. Such debasement rituals might include forced public exposure of the penis or the application of glue or substances such as chili or heat rub ointments to the penis and genital areas. Through the ritual, the subject demonstrates loyalty to the male group by undergoing pain and/or humiliation at his own expense for the benefit of his peers.

However, it also is important to note that aside from humorous and boastful talk relating to the penis in such homosocial settings, many men may in fact find it difficult to discuss their penis with others. In relation to medical conditions, men may refrain from seeking advice from (or mere discussion with) friends and members of the medical profession. Hegemonic, or dominant, masculine ideals therefore mean that the penis might be commonly invoked as a sign of masculine strength and domination, yet when it is associated with perceived weakness, as it might be in the case of erectile dysfunction or infertility, it commonly remains hidden.

See also Boys; Circle Jerks; Locker Rooms; Ookie-Cookie

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■ THOMAS THURNELL-READ

MANSCAPING

"Manscaping" is a term used to describe a variety of practices in male body hair grooming, such as shaving, trimming, waxing, and depilating the genitals. Pubic grooming has been practiced at different times throughout history, including in ancient Egypt, where most people shaved all their body hair partly to prevent fleas and lice infestation. In ancient Rome, adolescent men were also shaved in the pelvic area as part of their initiation into adulthood. Medieval and Renaissance art show a number of nudes with depilated or trimmed pubic areas. Body builders practiced hair trimming, including the pelvic area, during most of the twentieth century, and the pubic hair of male underwear models was always carefully groomed. The trend of partially or totally removing pubic hair for both men and women received wide attention at the turn of the twenty-first century in a variety of media and popular culture outlets. These influences ranged from depilated and trimmed pubic hair seen in the actors in pornographic movies to mentions or parodies in a variety of television shows featuring sexually suggestive themes.

Some men shave only the pelvic area and the base of the penis, while others also trim or shave the testicles and anus. Men can trim their own pubic hair by using either an electric razor or a regular razor. Razor manufacturers created and marketed a variety of body trimmers and razors specifically for use on men's genitals. Waxes or creams are used for longer lasting removal of pubic hair on the pelvic region, but most of them are

too harsh for the sensitive skin around the testicles and penis. Men can also have their pubic hair trimmed or waxed professionally. In some instances, men—as well as women—choose to trim or wax their pubic hair, creating designs or patterns with any hair left on the pelvic area.

Men can choose to manscape for a variety of reasons that include hygiene and protection against sexually transmitted diseases, particularly lice. Others do it to please their partner's desire for a smooth body and heighten sexual experiences under the assumptions that depilation or trimming reduces friction and that direct contact with the skin increases sensitivity. Others claim that pubic hair trimming makes the penis and testicles appear larger, while in some cases men trim in order to accommodate the silhouette of specific types of undergarments or swimwear. Some men may trim the pubic area as needed to reduce friction between the legs for fitness activities and sports, to appear younger, or simply because having less hair gives them physical pleasure and comfort. Finally, another possible reason is reinforcement through humiliation or the perception of depilation and trimming of pubic hair as a normative practice, as has been the case since the early twenty-first century. Some men are compelled to groom their genitals as popular culture and media outlets insist on the appropriateness and importance of following the trend and mock those who are not part of it. This is particularly true of gay communities, where the trend for manscaping is prevalent and genital grooming is perceived as part of sexualized behavior. "Reverse humiliation" may also work as a motivation for some men to never groom or to stop trimming their body hair, including pubic hair. Since being hirsute is perceived as a masculine trait and smooth skin is considered feminine, some men see the practice as a compromise of their masculinity.

See also Hygiene; Penazzling; *Playgirl*; Underwear

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■ JOSÉ BLANCO F.

MASSAGE AND MASSAGE PARLORS

Massage in many places around the world is simply a euphemism for sex work or prostitution, with varying degrees of expected contact by the client or acceptable contact by the worker. The expectation that the penis will be stimulated manually, orally, or through intercourse is so predominant that professionally trained massage therapists often state upfront that their services are "nonsexual" or "non-erotic." In some nations or states, the term "massage" or "massage therapy" may only be used by professionally trained and

licensed or certified individuals. Therefore, alternative phrases such as "body work" or "body rub" are frequently used.

Sexual massage takes many forms around the globe. Independent practitioners, male and female, will advertise their services to a mostly male clientele through various media such as print, websites, and so on. Massage parlors often pretend to be offering massage only, but in essence they offer manual stimulation of the penis to orgasm at the end of the session (i.e., "the happy ending") or operate as *de facto* brothels in which the workers engage in oral, vaginal, or anal intercourse.

Historically, massage focused on sexual stimulation as a type of "therapy" was practiced by doctors with female patients. This acceptable medical practice was based on the idea that nineteenth-century hysteria among women could be cured with manual stimulation of the clitoris to orgasm. Nevertheless, throughout history, it has been mostly men receiving massages—from women as well as other men—and experiencing sexual stimulation as part of the practice. As such, massage workers, both male and female, learn through instruction or trial and error the various stimulation techniques that will bring fulfillment and sexual satisfaction to their client. A typical erotic or "sensual massage" encounter involves a man lying face down for the beginning of the massage, then turning over onto his back to reveal his erect penis. At this point, the massage worker may continue working on the body while teasing the penis by almost touching or accidentally brushing up against it. As the time for the session comes to a close, massage oil or lotion is used to manually stimulate the penis to climax. Professional massage therapists may provide this "extra service," but assumptions must never be made. When sexual stimulation is clearly part of the massage, the worker may practice in the nude to further stimulate the client. Unless the client asks, touching the worker may or may not be permitted.

Some massage workers offer advanced or esoteric techniques in penile as well as prostate stimulation as part of their practice. Many utilize tantric practices instructing the client to remain still and calm while the penis is slowly and methodically stimulated until almost reaching orgasm. At this point, the massage will stop and, once it is clear orgasm will not happen, begin again. The purpose is to tease or bring the client to the edge of orgasm several times so that when the worker finally brings the client to orgasm, it is intense and felt throughout the entire body. Other techniques involve lotions that create warmth for additional stimulation, or some workers may blow air or fan the penis for a cooling effect. Additional props may be employed such as feathers or types of fabrics (e.g., silk or leather) to stimulate the penis. Sadomasochistic techniques such as slapping the penis and/or testicles or other means of administering slight discomfort may be performed if desired by the client. The experienced erotic massage worker will provide different ways to stimulate the penis if the goal of the session is anything other than a "massage with a happy ending."

See also Body Electric; Prostitution; Vibrator

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■ DAVID BIMBI

MASTURBATION

Masturbation is the formal term for various techniques to sexually self-stimulate the body to achieve sexual pleasure or orgasm. During masturbation for men, the penis is mainly in focus, but other body parts such as the anus, nipples, abdomen, trunk, or face may also be involved in the stimulation. Masturbation relies on the principle that the whole body is an erogenous zone, with the ability to provide sexual pleasure when stimulated. Masturbation is one of the most common sexual practices and is performed by people of all ages, regardless of sociocultural background or gender. In his study of male sexual behavior published in 1948, Dr. Alfred Kinsey concluded that over 90 percent of Americans have had the experience of masturbation, a figure that remains fairly constant even today. Young children masturbate frequently and thus discover their own bodies and their sexual responses. Modern sexology considers this early exploration to be a significant component of human sexual development. Under the influence of gonadal development, masturbation often increases during adolescence, in essence becoming more technique specific and directed toward orgasm. The frequency of masturbation may change over time and depends on other factors in a person's life; it is usually a permanent sexual practice that persists in later stages of life, regardless of the individual's relationship status. For those without access to a sex partner, masturbation is often the primary source of sexual expression and enjoyment. For those who are in relationships, it is often an additional and important component of sexuality alongside a sex life shared with others. The body's sexual response is the same during masturbation as other sexual practices, such as penetrative sexual activities; thus, masturbation is sometimes added as an additional activity for individuals who do not always reach orgasm through penetration alone.

Historically, masturbation has been a subject endowed with various taboos and often a sexual expression charged with punishment and disgrace. During the eighteenth and nineteenth centuries, physicians in both Europe and the United States cautioned against masturbation with the justification that it was harmful and could cause mental and physical permanent illness. The Swiss physician Samuel-Auguste Tissot rang the proverbial alarm in his treatise "L'Onanisme" in 1755, stating that masturbation leads to loss of semen and thus a weakening of the body. The Swedish 1918 publication "Läkarebok" ("The Doctors Book") by Henrik Berg described "the masturbator" as "pale, spiritless, anxious and timid." The body was said to lose "its youthful freshness, in that its entire nutrition suffers." The eyes are described as surrounded by "bluish rings," and the entire expression becomes "morbid." Physical reactions that were claimed to be possible included a shortness of breath and palpitations, back pain, or impaired vision and hearing. "Insanity, particularly stupidity may arise." One interpretation of the reasons for the historically negative views on masturbation persisting in our various cultures is that by its very nature,

masturbation does not lead to reproduction and has only enjoyment in mind. This has further reinforced notions of individual selfishness, decadence, and a lack of boundaries, with the perceived risk of self-abusive or even addictive behavior. In the dominant Western culture, these self-centered qualities contravene traditional Christian values such as altruism, moral building, and moderation—characteristics desirable even in communities that are considered secular.

Modern sexological research today regards masturbation as an important and positive part of human sexual behavior. There is evidence that masturbation is a crucial link to good health, mainly by strengthening the individual's self-confidence in obtaining sexual release and relaxation, and by offering a positive addition to a plethora of other human sexual activities. There is also evidence that people who regularly masturbate are generally more satisfied with their sex lives than those who do not.

Man's ability to develop techniques for masturbation is unlimited. In the case of stimulation of the penis, some uncircumcised men prefer to pull the foreskin back and forth over the glans, while others engage in penile fondling, pressing gently below the glans or around the penis root to pull the skin tighter on the penile shaft or the scrotum. Lubricant or massage oil is a supplement for increased pleasure, both during the stimulation of the *frenulum* (the string on the underside of the glans that is present in uncircumcised males) or as an aid to create more pleasurable friction of the entire penis for circumcised males. Other techniques are to tighten the pelvic floor muscles in association with masturbation or to use sex toys such as vibrators or anal plugs. In a broader perspective, clothing, soft objects, food, or play with heat and cold (or hot sauce and ice cubes, alternately) can become elements of increased pleasure. Additionally, common supplements to masturbation are pornography, and/or other depictions of sexuality in words and graphic images.

Some men, particularly during aging, may have erectile dysfunction and may not enjoy masturbation as frequently or as effectively as in earlier years. Others who have limited access to human sexual partners may develop atypical masturbation patterns, after which exposure to sexual activity with a partner may cause retarded ejaculation or inhibition of orgasm. These issues can often be resolved by engaging in specific sex coaching, conducted by sex educators and sex therapists with specialized sex education and proficiency in issues of human sexuality. Unless there are psychological or physical disorders present, masturbation is generally a lifelong activity and often the last one to be present in the individual's life, long after partners are no longer available or desired.

See also Circle Jerk; Ejaculation (Male); Foreskin; Frenulum; Masturbation Sleeve; Pornography and Erotica; Spermatorrhea

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■ JACK LUKKERZ

MASTURBATION SLEEVE

Masturbation sleeves are sex toys designed to simulate the sensations of intercourse for men. Older designs were made from plastic or vinyl, whereas new designs take advantage of advances in materials technology and are now available in elastomer, softskin, and other materials that offer different sensations. Many sleeves contain vibrators or are molded with different textures to provide varying sensations. Some sleeves are modeled on human anatomy, with external features that resemble the vulva, anus, or mouth. There are also models that are molded to replicate the vulvas of porn performers. However, not all sleeves are designed to look realistic. Since the external appearance doesn't affect the sensation from the inner surface, the difference is aesthetic rather than functional.

The Fleshlight Company is generally credited with commercializing masturbation sleeves for mainstream use. Patented in 1997, this product was the first to bring sleeves into public awareness as more than a gag gift. Fleshlight's popularity has fueled the development of other companies; increasing cultural openness around masturbation has also increased the popularity of these toys. However, stigma around masturbation continues to lead many men to avoid these products. Masturbation sleeves are most commonly used solo, but some men do use them during partnered sex. They can be used instead of penetrative sex, as a form of foreplay, or simply as an alternative to genital massage or oral sex. A high-quality water-based or silicone lubricant will maximize sensations. Many materials can be damaged by oils, so manufacturers generally recommend avoiding them. In addition, some disposable sleeves are sold pre-lubricated.

See also Sex Toys

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Masturbation sleeve, "Pink Lady" by Fleshlight. Image courtesy of Steve Shubin and Interactive Life Forms, LLC

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■ CHARLIE GLICKMAN

MEATOTOMY

Meatotomy is a procedure in which the meatus, the opening from which urine is expelled from the penis, is enlarged surgically. The meatus normally has a slit-like appearance that runs vertically, and should be approximately one-third of the diameter of the *glans* (head of the penis). The procedure involves crushing the scar tissue that has formed on ventral (bottom) aspect of the meatus with a straight hemostat (clamp). The scar tissue is then divided with cautery, a scalpel, or a fine-tipped scissors. A few fine sutures are used to approximate the urethral mucosa to the skin. The procedure can be performed as an outpatient under topical or general anesthesia. Complications include bleeding and infection. The incision usually heals within a week.

Meatotomy was such a common procedure performed among predominantly Jewish men in the nineteenth century that it was often referred to as the "second circumcision." The surgical indication for meatotomy is meatal stenosis, an abnormal narrowing of the urinary opening. This occurs in approximately 5% to 20% of circumcised males, usually at around 3 to 5 years of age. The symptoms are typically difficulty urinating, painful or difficult urination, uncontrolled spraying of urine, abdominal discomfort, and urinary frequency from an inability to completely empty the bladder. Signs include a small meatal opening (usually 1–2 mm in diameter) and a bladder that seems full despite a recent void. Recurrence is rare following the procedure. Meatal stenosis can also result from *Balanitis xerotica obliterans*, also known as *lichen sclerosis et atrophicus*, an inflammatory condition that can result in scar tissue that narrows the meatal opening.

See also Circumcision (Male); Urology

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■ ROBERT S. VAN HOWE

METHAMPHETAMINE

Methamphetamine, more widely known as "meth" or "crystal meth," is a drug stimulant of the central nervous system that has a high potential for physical and psychological dependence. The U.S. Food and Drug Administration (FDA) and an increasing body of scientific evidence suggest that methamphetamine use, although not limited to any

particular group of people, is most prevalent in urban gay male and rural low-income communities in which high-risk sexual behaviors are exacerbated by relatively inexpensive and high-volume access to the drug. Most recent research reveals a trend in its use by younger populations and an association with increased incidence in sexually transmitted infections such as HIV.

Methamphetamine can be obtained and consumed as a solid (crystal or powder), liquid, and gas. Its physical structure usually determines the method of consumption. It is most frequently snorted, injected, smoked, or inserted into the mouth, vagina, and rectum. Injecting or "slamming" meth directly into the bloodstream releases the chemicals to the brain fastest but is also the most dangerous way to use it. A "booty bump," which is inserting it in the vagina or rectum or rubbing it around the vulva and anus, may increase sensation and reduce pain, but it can cause abrasions that in turn increase susceptibility to infection.

Nicknamed "crystal cock" or "meth dick," the pervasive use of methamphetamine as a party drug is due in large part to its association with increased sexual libido and its immediate impact on the penis. For males, the initial and visible effects of methamphetamine consumption are frequently reported to be a combination of physical and psychological pleasure: quick and rock-hard erections, increased confidence and sense of well-being, and lower sexual inhibitions, especially in terms of domination-submission relationships. Both male and female users report heightened arousal and longer delays in orgasm. However, habitual or excessive consumption of methamphetamine creates opposite effects, decreased sensitivity, and shrinking of the penis size. Hence, "crystal cock" and "meth dick" connote positive and negative meanings. Despite the wealth of literature on treatment and prevention, the current direction in the psychosocial and behavioral research about the use of methamphetamine examines, almost exclusively, its relationship to sexual behaviors that place users, especially adolescents and MSM (men who have sex with men), at greater risk of contracting or spreading other infections. Nevertheless, the study of illicit drugs like crystal meth may reveal attitudes about insertive and receptive oral, vaginal, and anal intercourse, and may lead to increased understanding about the cultural significance of pleasure and the penis.

See also Barebacking; Priapism

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■ CLINT GOULD

MILITARY

Signifying real or "magical" generative and destructive powers, the penis as a warrior and military symbol has appeared across cultures for over 4,500 years. The context in which this symbolism mirrors the identity of soldier men is ambiguous at best; however, the representation of the penis in the military context suggests symbolic rituals of power. The corporeal penis as an object of material and abstract power informs and transforms the individual and collective identity of the military man; it designates the warrior and signifies his membership in a putative tribe of militants most commonly known as warriors or soldiers.

Historically, the warrior-soldier, whether foot soldier or commander, knew the private and social significance of his penis and its relation to his own self-worth and his role in the military. To ancient Egyptians and their armies, the potency of the penis defeated death. Such was their fear of defeat and the regenerative power of the penis that Egyptians removed the penises of their dead enemies slain on the battlefields and frequently castrated captives. The Pharaoh Merneptah, who reigned from 1213 to 1203 BCE, inscribed a list of 6,000 penises collected after his victory over the Libyans. In ancient Greece, the herms or *hermae*, statues of erect penises with heads or busts representing the Olympian god Hermes, were scattered across the Greek landscape, indicating roads and boundaries as well as being symbols of Athenian power. By the end of the Wars of the Delian League in 449 BCE and the defeat of the Persians, Athenian and allied generals were commemorated in marble *hermae* and placed in the Agora. Some speculate that the destruction of hundreds of the city's *hermae* could have been the result of an antiwar protest by Athenian women.

In ancient Rome, the penis was most often represented in the *fascinum*, a penis replica typically worn by young men approaching *viri* (manhood) and by soldiers as an amulet. The *gladius*, a short thrusting sword, was the standard weapon for the Roman foot soldier. The gladiator, an armed combatant whose name is derived from the same word, became the *sine qua non* of manhood in which his sweat and ejaculate were prized as aphrodisiacs. Thus, the ubiquitous symbol of the erect penis, especially the ejaculating penis, reveals compelling insight into the Roman eroticism of warriors, violence, and sex. Similarly, Shiva, a major Hindu god known as "the destroyer," is depicted as a *lingam*, the erect phallus. When Shiva battled, he frequently did so with an erect penis.

Showing or gesticulating with the penis as a sign of warrior preparedness to do battle is both historic and pan-cultural. It is observed in warrior behavior from the South Pacific to the British Isles. Ancient Babylonians and the ancient Greeks, for example, showed their thighs or penises to insult or intimidate their enemies or other males. Size and the degree of erection were irrelevant to meaning of the gesture. Thus, by showing his penis, a warrior construed his intention to penetrate the enemy; to be penetrated was de facto loss of status, victory, or manhood. In battle, this gesture is hostile and notably absent of sexual pleasure. However, the obverse can be noted among soldiers who, among themselves, regularly display and gesticulate with their penises in self-creating narratives of

masculinity and comradeship. Just as a mock castration or feminized penis play coalesces male bonding, these games marginalize and target members of the same cadre. To suggest that the penis-as-object creates a power dynamic among soldiers is to adduce unknowable significance. Penis play among soldiers dominates what some social scientists regard as a mutually determined hierarchy of power, or, by Foucauldian interpretation, a "multiplicity of power." Among his platoon, for example, the soldier with a small penis may be called affectionately "little dick," and the soldier with the largest penis honored as "the dick of death"—the weapon of destruction. And while the *gladius* has been replaced by the rifle in modern militaries, the physical and linguistic value of the penis remains intrinsic to the military, and the phallocentric *masculinizing* behaviors remain fundamental in the making of a soldier. Stanley Kubrick's *Full Metal Jacket*, a film about the U.S. Marines during the Vietnam War, aptly illustrates the soldier's penis in the popular vernacular: a rifle is not just one weapon—one is for fighting and another is for fun.

See also Cock-Supremacy; Herm, or Herma; Jokes; Lingam; Locker Rooms; Male Bonding; Nationalism and Colonialism; Rape

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■ CLINT GOULD

MONEY SHOT

Money shot (also known as cum shot) is a phrase that within pornography refers to the shot or shots in the film when the man withdraws from intercourse and ejaculates on his partner or partners: on the face, the open mouth, the buttocks, the breasts, or the pubic area. The trope is recurrent in both heterosexual and gay porn. It is thus called because it is said that the male performers are paid extra for providing an ejaculation that can be registered by the camera, and the term "money shot" is also used within mainstream cinema for scenes of expensive and spectacular special effects. Although money shots can be traced to early instances of pornographic film, it became as good as ubiquitous after 1970 as pornography moved into a new phase. In *Behind the Green Door* (Jim and Artie Mitchell, 1972), ejaculation by several men is shown in slow motion with several visual effects added, thus emphasizing and highlighting the moment of sexual release. In contemporary pornography, the money shot figures prominently and is sometimes enhanced by the use of additional fake semen squirted from off-camera.

There are various theories as to why the money shot carries such significance within pornography. The emphasis on the ejaculating penis seems to testify to the phallogocentrism of a pornography focused on male pleasure, and among the antiporn movement,

money shots have been regarded as degrading to women. Images of semen squirting on, for instance, a woman's face are thus interpreted as staining her or defiling her. However, the persistent presence of the money shot within both straight and gay pornography implies a more complex reason. Porn scholar Linda Williams has analyzed the money shot in terms of a visible evidence of pleasure, as such even functioning as a substitute for the elusive female orgasm. Furthermore, it provides the sexual act with a narrative sense of an ending. Murat Aydemir emphasizes the masturbation that often precedes the money shot in order to discuss the deliberate instrumentality of the male body within conventional masculinity. Focusing on the hand-penis relation, Aydemir poses the question of whether the hand is there to provide the money shot or whether the money shot is there because it provides a portrayal of controlled masculinity. Although commonplace in contemporary pornography, money shots can actually be quite different—sometimes routine-like as the end to intercourse and sometimes fetishized and prolonged. Variations of the money shot are, for instance, bukkake (a large number of men ejaculate on a woman) or the anal cream-pie (ejaculation occurs anally, but the semen is shown dripping out).

See also Bukkake; *Deep Throat*; Ejaculation (Male); Pornography and Erotica

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■ MARIAH LARSSON

MUSIC

Because the delicate traditions of European art music have avoided references to genitalia, popular music is the place to look. Consider Led Zeppelin's "Whole Lotta Love" ("gonna give you every inch of my love"), and the Scorpions' "Rock You Like A Hurricane" ("give her inches and treat her well"), not to mention the crotch grabbing of rap musicians, Michael Jackson, and even Madonna. Specific references to penises in pop music usually reflect meditations on size, as in Frank Zappa's "Penis Dimension"; anxieties about smallness, as in Bo Burnham's YouTube videos; or boasts about large ones, as in "It's Too Big!" by Jonah Falcon and Adam Barta. The female practice of reassuring men about the size of their penises becomes "You're Too Big," a song-and-dance number in the 2002 film *The Sweetest Thing*. Consider also the work of the groupie known as Cynthia Plaster Caster, who made plaster models of rock star penises. Elton John filled a room in Caesar's Palace with inflatable phalluses for his Las Vegas act.

At least since the Middle Ages, certain musical instruments have euphemistically stood in for penises, especially tubular ones like flutes, horns, and even bagpipes. Maiko

Kawabata has written that the nineteenth-century violin virtuoso Niccolò Paganini was demonized by critics for violating the female body of his violin with phallic thrusts from his bow. Blues singers have developed an entire metalanguage of double entendres for sexual intercourse. To cite just one example, Butterbeans and Susie recorded "I Need a Hot Dog for My Roll" in 1927. Krin Gabbard has pointed out that black men in the early twentieth-century United States, who were always in danger of castration, could safely demonstrate their phallic power by playing high, loud, and bluesy notes on their cornets and trumpets. In the latter half of the twentieth century, the guitar overwhelmingly became the most phallic of musical instruments. Steve Waksman, for example, argues that Jimi Hendrix found ways to make his guitar part of his lower body, calling it a "technophallus."

See also Castrati; Phallus; Plaster Casters; Race; Size

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■ KRIN GABBARD

MYTHOLOGY AND OLD NORSE RELIGION

During the Scandinavian Bronze Age (1500–500 BCE), prior to the formal acceptance of Christianity between the eighth and twelfth centuries CE, the phallus played a role in Nordic ritual activities and mythology similar to that of Greco-Roman cultures. The earliest signs of these activities can be found in the numerous Bronze Age rock carvings of southern Sweden, especially in the area around Bohuslän. The carvings depict rituals in which male figures, sometimes horned with scabbards, have clearly visible penile erections. From a similar period (c. 535–520 BCE), a meter-high wooden idol upon which a branch forms a 30 cm long semi-erect penis can be found near a stone altar in Broddenbjerg, Denmark. Whether the erect penises were meant to refer to sexual activities and fertility beliefs or simply to underline male potency is unknown.

Parallels are nonetheless found throughout the Iron Age in Scandinavia. A statue of the Nordic god Freyr (Frikko) at Old Uppsala in Sweden is said to have been gifted with "an immense phallus," based on the account of an observer circa 1050 CE. This suggests that a small helmeted figure with an erect penis found in the Swedish village of Ränninge

could also be Freyr, one in the group of Vanir gods often associated with fertility and invoked during marriage ceremonies. Freyr plays a central role in an early myth where he ardently demands sex with a woman called Gerðr (referring to a fenced field, or the earth), by way of his servant Skírnir ("shining one"). Several other Nordic archaeological figures from the Bronze and Iron Ages also appear to lack trousers; whether the penis is meant to have any importance is open to question, since it is not shown as erect. It is also depicted on a horned, dancing image on the Finglesham buckle from the sixth or seventh century found in England. Less questionable are 56 white phallic-shaped stones that have been found along the Norwegian coast from Rogaland to Helgeland, often in proximity to grave sites (from 400–600 CE), and in areas where place names represent the name of another Vanir god called Njörðr, allegedly Freyr's father. Alongside these, one might consider the large illustrated Gotland stones in Sweden (third period: 800–1000 CE) and a door on a church in Urnes, Norway, both of which have an apparent phallic shape.

The problem with archaeological finds is that they are rarely accompanied by explanatory texts. As noted above, however, at least one Freyr myth does seem to point to the god having sexual relations with a divine being associated with the earth. Other relevant accounts tell of the god Þórr (Thor) temporarily losing his hammer and having to dress as a woman, and another in which the trickster god Loki tries to make a "giantess" laugh by tying his testicles to the beard of a nanny-goat. The narrative account that most clearly suggests that the penis had a role to play is "Völsa þáttur," a short story in the Icelandic manuscript of *Flateyjarbók* (lit., 'Flat-island book') that takes place in 1029 CE. It tells of a female-governed household where the matron is found passing around a preserved horse phallus and chanting improvised lewd verses. This account may have been based on fact; it is suggested by the existence of later Faroese wedding traditions in which people pass around a decorated bull's tail (called a *drunnur*) while they recite and improvise humorous verses.

See also: Art and Artists; Phallological Museum

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■ TERRY GUNNELL

N

NATIONALISM AND COLONIALISM

Nationalism refers to the creative process where ideas and actions operate to unify a nation. Similarly, colonialism refers to the process of "intercultural domination," where one group unequally attempts to incorporate the ideas, cultures, and resources of another group. Conventionally, such processes are often simplistically depicted as political orientations. However, it is suggested that such processes are not neutral, but are often articulated through gendered and sexual politics, practices, and representations. In other words, contemporary Western understandings of the intimate connection between nationalism, colonialism, and sexuality have been influenced by perspectives from ancient traditions in Greece and Rome, operating with a cultural assumption of men's supremacy within the sex and gender order. Similar influential patterns of tradition can be found in the emerging economies of India and China. For example, Confucian ethics continue to help shape gendered interpersonal relations between ruler and minister, husband and wife, and brother and sister, premised on idealized images of father-son relations.

Current Western understandings of the interconnection between nationalism, colonialism, and sexuality were largely shaped during the nineteenth century. A new vocabulary developed around notions of Eros and nation, libidinal economies, and motherland and fatherland that informed the formation of liberal, communist, and fascist nation-states. Thus, the nation was often likened to a patriarchal extended family, with colonized societies, such as India and Ireland, seen as essentially feminine and in need of the protection of the masculine colonizing power. In contemporary societies, personal morality is a civic duty where sexual citizenship is constituted by "dutiful" wives and "honorable" husbands. This is often achieved through the celebration of a "patriotic heterosexuality."

Furthermore, nationalism is often underpinned by a juxtaposition between a civilized and an uncivilized world that is articulated through gendered and sexual ideals. For example, Engle highlights how terrorists and enemies of the state are often depicted as sexually uncivilized, with national security fused with sexual purity. Thus, central to concerns of nationalism and colonialism is an anxiety about securing borders, not simply geographical and economic ones, but also ones of "correct" genders and (hetero)sexuality. National security becomes linked to personal morality and civic duty. National heroes, defenders of the nation, become embodied in strong trustworthy service*men* and fire*men*, emblematic of the strength, determination, and potency of the nation.

Currently, within a postcolonial period, there is a shift of interest from the colonizing nation to Queer Nation. Contemporary theories, including postcolonial, postfeminist, and queer theory, have suggested more critical and contested understandings of the interconnections between nationalism, colonialism, and sexuality that are played out in terms of how we understand multidimensional cultural differences. For example, white British racial stereotyping of South Asian men is simultaneously a gender and sexual politics, with a legacy of colonialism constructing them as having a weak masculinity, in contrast to the tough masculinity ascribed to African-Caribbean men. Within this racial imagining, Asian men are feminized and projected as possessing a small penis, in contrast to the overmasculinization and oversexualization of African-Caribbean men, who are projected as possessing a large penis. Similarly, Kumashiro highlights how U.S. cultural assumptions about Chinese men situate the Asian male as "physically lesser"—smaller, effeminate bodies, including a smaller penis. The Asian-American becomes situated as the nerd: the boy who prioritizes academic work and study over more "normal" boyhood practices, such as sport and dating. At the beginning of the twenty-first century, new definitions of gendered and sexual forms of nationalism and colonialism are emerging across the globe, as illustrated in Iraq, Afghanistan, Syria, and Egypt.

See also Military; Race; Size; Syphilis

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■ CHRIS HAYWOOD AND MAIRTIN MAC AN GHAILL

NOCTURNAL EMISSIONS

The term "nocturnal emissions" refers to the act of ejaculation while sleeping. Nocturnal emissions are often, though not always, associated with erotic dreams. When an erotic dream is accompanied by nocturnal emissions, it is often referred to as a "wet dream." For most males, nocturnal emissions are common during adolescence and young adulthood, but after puberty they may occur at any point in the life course.

Alfred Kinsey's research, perhaps the most expansive research available regarding nocturnal emissions, indicates that for one in 10 males, the first experience of ejaculation is a nocturnal emission. For many males, especially young men, nocturnal emissions can be a source of feelings of guilt and shame. In fact, in the eighteenth and nineteenth centuries, nocturnal emissions, as well as masturbation, were thought to be linked to a number of moral depravities, reproductive ailments, and social inadequacies.

Modern science holds that nocturnal emissions are the body's natural way of clearing out old sperm to make room for new, fresh sperm. This belief is reinforced by studies that have shown that higher rates of pornography consumption and masturbation result in less frequent nocturnal emissions.

See also Ejaculation (Male); Kinsey Report; Orgasm; Pornography

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■ CLIFF LEEK

NOCTURNAL PENILE TUMESCENCE TESTING

Nocturnal Penile Tumescence (NPT) Testing is a time-tested method for assessing vascular flow to the penis during sleep. It is normal for healthy men with normal levels of the hormone testosterone to have cyclic erections during sleep and with waking. Interestingly, waking up with an erection is not related to bladder fullness, as many men assume, but rather to the normal cycling of penile erection that occurs during sleep. The oldest and simplest means for NPT testing was to place a strip of postage stamps around the base of the phallus; if the stamps were ruptured the next morning, it implied that erection had occurred overnight. A more modern and objective NPT test uses the RigiScan, a pressure strain gauge with two cuffs. One cuff is placed at the base of the phallus, and the other at the tip; differentials in the pressure from baseline and between the two different cuffs are used to calculate the frequency and intensity of nocturnal penile erections.

NPT testing was initially developed as a means to assess erectile dysfunction from psychological versus physical causes. It was presumed that if nocturnal erections occurred with a regular interval and rigidity that the patient's penile circulation was intact and erectile problems were likely related to psychological factors. While this may not be true in every case, NPT testing was a useful test in its time and remains an option for testing in

the modern era. However, the current gold standard test for assessment of penile vascular status is the Doppler ultrasound with penile injection of vasodilator drugs.

See also Erectile Dysfunction; Erection; Penile Plethysmograph

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■ ALAN W. SHINDEL

O

OOKIE-COOKIE

Ookie-cookie represents a homosocial pseudo-sexual activity among heterosexual teenage and university-aged boys. The premise involves boys circling around a cookie and masturbating to the point of completion. Their ejaculate is intended to land on the cookie, something that would be notably easier for men who are dribblers compared to those who are shooters. Whoever orgasms last is then required to eat the cookie. It is this practice that gives the game other names, including soggy biscuit, limp biscuit, or wet biscuit.

Unlike circle-jerk, however, the practice exists mostly as folklore and urban myth in male cultures. Despite examining for the practice among dozens of team sport athlete ethnographies and hundreds of interviews, Anderson was unable to find it in practice—at least not with a cookie. One respondent spoke of his teammates collectively cumming into a water bottle, and the final member to ejaculate was socially compelled to drink it. This, however, was a lone example.

While this practice exists mostly as urban myth, if it were to exist among homosocial groups it would most likely surface within hazing initiations. Research on rugby players in the United Kingdom finds a great deal of pseudo-sexual activity between men, including same-sex kissing, nipple sucking, penis slapping, and penis licking. In one activity, recruits were given a substance to drink and told it was the ejaculate of teammates. While they likely suspected it was not ejaculate, they nonetheless drank the creamy solution.

If the practice does exist as commonly prescribed, it serves as both a distancing from and simultaneous exploration of same-sex desires. That is because the first principle of the game is that those who compete in it are not sexually aroused by one another. It is the confidence of heterosexuality that ironically makes the game permissible. Ostensibly, this also makes it harder to cum. However, assuming equality in orgasm cycle duration (and men take vastly different amounts of time to cum), players with more same-sex desire would likely complete the race first. This means that the winner is possibly the one most likely to be hiding a gay identity. While the winner would not get the biscuit, he would perhaps have enjoyed the competition more.

See also Circle Jerk; Locker Rooms; Male Bonding

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■ ERIC ANDERSON

ORGASM

The complexity of the male orgasm contributes to the difficulty of an exact definition. Most describe a culmination of sexual arousal as well as a pleasurable release that is associated with various physiological and psychological characteristics. In one widely accepted conceptualization of male sexual response, namely, the three-stage model developed by sex researchers William Masters and Virginia Johnson, the orgasm phase takes place following the desire and arousal phases. As such, orgasm is often seen as the event that marks the transition between increasing and decreasing arousal, and is followed by a refractory period during which further arousal is no longer possible. The perceived health benefits of orgasm have varied over time and culture. In modern Western culture, male orgasm is often seen as the goal and marker of intercourse termination. The ancient Greeks saw orgasm as a healthy part of the humoral system, while the Victorians saw spilling of semen outside of the vagina, also known as *onanism*, as dangerous to vitality. In the Indian conceptualization of the *Dhat syndrome*, the loss of semen is thought to cause symptoms similar to depression and anxiety. In the practice of Tantric sex, orgasm is viewed as an obstacle to higher sexual experiences.

Physiologically, orgasm operates via the autonomic nervous system and is accompanied by rhythmic contractions of the pelvic floor muscles, increased heart rate and blood pressure, and stereotyped movements. Although ejaculation of semen is generally associated with orgasm, the two do not need to co-occur. Indeed, many men experience "dry" orgasms, especially after prostate surgery and with older age. Conversely, a small minority of men may also experience ejaculation without the sensation of orgasm. Most men perceive orgasm as highly pleasurable, and rate orgasms with a partner as more enjoyable than masturbatory orgasms. Due to the reproductive importance of ejaculation, it is likely that orgasm has evolved as desirable to make this important reproductive activity rewarding. Indeed, orgasm at a central nervous system level appears to work at least partially through the dopaminergic system, which is generally associated with reward. Considering the pleasure of male orgasm, its importance for reproduction, and its place in the sexual response cycle, problems with orgasm can be quite distressing. Difficulties with male orgasm generally concern premature ejaculation, which assumes the co-occurrence of ejaculation or orgasm, or problems with delayed or absent orgasm. Premature ejaculation is one of the most common male sexual dysfunctions; less common disorders include delayed ejaculation and a general lack of pleasure during orgasm.

See also Ejaculation (Male); Erection; Masturbation; Nocturnal Emissions; Pornography and Erotica; Semen; Withdrawal Method

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■ SETH DAVIS

ORIGENES

Origen (190–254 CE) was born and educated in Alexandria, Egypt. He was a prolific and influential writer who covered many theological issues, from teachings about God to commentaries on biblical books.

Posthumous biographies of Origen include details about him reading the Gospel of Matthew 19:12 very literally in his early adult years and deciding on becoming "a eunuch for the sake of the kingdom of heaven." Roman historian Eusebius of Caesarea relayed the episode in *Historia ecclesiastica* 6.8.1–7: while he considered self-castration to be "foolish," he interpreted this act as Origen's zealous fervor for his Christian faith. According to Eusebius, Origen did it because he was in close proximity to his female students. Nevertheless, he also wanted to keep it a secret. Demetrius, the bishop of Alexandria, knew about the event; Eusebius stated that not until a conflict arose did Demetrius vociferously bring the incident to the attention of other bishops, in order to slander Origen. Later, in the fourth century, Epiphanus offered more details in *Panarion* 64.3.11–13. He stated that some believed Origen may have severed a nerve or applied a drug that dried up the genitals, although he dismissed these beliefs as exaggerations.

Origen's own words in surviving works from the last decade of his life in Caesarea offer harsh judgments on self-castration. In *Contra Celsum* 1.17, he ridicules pagans who praise gods that committed castration and labels the incident among "crimes and indignations." Ronald Heine has pointed out that Origen's argument on Matthew 19:12 dismisses a literal reading of the text, which if true would only bring disgrace to the Christian faith. While some accept Eusebius' account as reliable, other scholars hold that based on Origen's arguments, it is reasonable to conclude that the self-castration never occurred. Either Origen underwent a radical transformation rejecting his own past, or Demetrius simply issued the charge of castration as an attack campaign to disqualify Origen from the priesthood.

See also Bible; Castration; Eunuchs; Papal Testicles; Religion

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■ GERARDO RODRÍGUEZ-GALARZA

Detail from manuscript *Origenes*, in *Numeros homilia XXVII* (c. 1160), Schäftlarn, Germany. Image courtesy of Bayerische Staatsbibliothek, Munich, Germany

P

PACKING

Persons who do not have penises are said to be packing when they place an object in their trousers to indicate the presence of a penis. This may be done as an expression of gender identity, for sexual purposes, for dramatic effect, or any combination of these. Transmen (female-to-male transsexuals and transgendered people), gender queers (people who do not identify as any of the standard genders), queers, lesbians, and drag king performers (male impersonators) are among the people who most frequently pack. People may utilize a variety of objects depending on the purposes for which they are packing. Most people who wish to be perceived as unequivocally or somewhat male consider it necessary to have at least the appearance of male genitals when clothed. Most transmen also wish to be able to stand to urinate. These goals can be accomplished through a variety of simple homemade devices or commercially available apparatuses that provide a bulge approximating the look and feel of a flaccid penis and testicles. Standing urination can be achieved by the addition of a tube through the artificial penis that is also fitted with a cup to collect urine at the urethra. Packing devices can be attached to undergarments, sit loosely in place, or be held in place by straps, harnesses, or custom-made undergarments. Medical-grade prosthetics are also available that can be attached to the body for limited periods of time using medical adhesives.

When packing is done for sexual purposes, a dildo (an approximation of an erect penis and testicles) is generally used. Most commonly, packing with a dildo is done with an expectation that it will be followed by sexual activity involving the dildo. In order to facilitate sexual activity such as thrusting or receiving fellatio, dildos are commonly worn in harnesses that secure them tightly to the body. Drag king performers may use either a flaccid packer (without a urinary assist component) or a dildo, depending on the nature of their act.

See also Dildo; Penile Prosthesis; Sex Toys; Transgender/Transsexual

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■ AARON H. DEVOR

PAPAL TESTICLES

While some may initially find the topic humorous, there is a purity code in many patriarchal religious traditions to preserve the sanctity of male clergy. In the Hebrew scriptures, Jewish priests and males with genital impairments were excluded from the Temple and later synagogue worship (Deuteronomy 23:1). Rabbis had to show those parts were in working order before they led a service in the synagogue or temple. This is also the case of male monastics in early Buddhism, where a whole classification of males, *pandakas*, was excluded from entrance into the *sangha*, or monastic life. Leonard Zwilling construes *pandakas* as meaning those "without testicles." Buddhist monastics, then and now, ask a series of screening questions to safeguard the male purity of the male Buddhist order against candidates who were intersexed, were impotent, or suffered genital abnormalities. Likewise, Roman Catholic and Eastern Orthodox practice use physical exams to ensure that only male candidates are ordained as clergy. Roman Catholic Canon Law (Statute 1040) asserts that only baptized, confirmed males be ordained to the priesthood. Clearly, a patriarchal purity code operates to exclude males with genital impairments and those incapable of male potency from clerical status.

Karen Torjessen has documented, during the first and second centuries CE, the existence of women serving in clerical roles. However, the growing Christian ascetic movement led to the reevaluation of Christian masculinity and the clerical states of deacon, priest, bishop, and pope. Jesus' statement and identification with the eunuch in Matthew 19:11–12 compelled Christian ascetical writers to reinterpret Roman notions of phallic masculinity or the cult of the penetrator into a new understanding of heroic Christian masculinity, or "soldiers of Christ" (*miles Christi*) espousing celibacy. The new Christian ideology of spiritual eunuchs was used to justify a celibate religious elite and the clerical state until the Second Lateran Council (1139 CE) abolished clerical marriage and concubinage.

There was a legend about screening the testicles of papal candidates before consecration whereby the candidate would sit in a commode, or dung chair (*sedia stercoraria*), and would be examined by a cardinal to verify his unimpaired testicles. The legend was generated by another urban-style satirical legend of the consecration of Pope Joan and her death in a papal procession. Joan, according to the various recensions of the legend, disguised herself as a male and became a monk and then a curial prelate in Rome. She was later elected pope, John Angelicus. Two years later in the papal procession, she gave birth to a child and was stoned to death by the Roman mob. Her name is not listed among the names of the popes. This legend was to ensure that no woman could usurp the supreme religious position in Christendom.

See also Bible; Religion

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■ ROBERT SHORE-GOSS

PEDOPHILIA

See Aversion Therapy

PENAZZLING

The term "penazzling" refers to the practice of applying decorative elements to the penis. The practice is inspired by women's *vajazzling*—a short-lived media-driven intimate fashion statement in the earlier part of 2010s, where women applied glitter, jewels, rhinestones, or other decorative elements to a depilated or waxed vulva. In some cases, expensive pieces, including Swarovski crystals, were used. A few men have followed the trend by having decorative studs and similar pieces attached to their testicles or the base of their penis. As in the case of vajazzling, men can choose textures, colors, and designs for the pieces used in the procedure. The pieces are attached to the body with special glues that protect the skin and allow for easy removal. Men can also bedazzle the lower torso with the encrusted materials appearing just above the genitals.

See also Manscaping

■ JOSÉ BLANCO F.

PENILE INSERTS

Penile inserts belong to a common tradition among tribes and races in Southeast Asia. They include pins through the entire penis just behind the glans, rings and bells through the foreskin, and precious stones and beads inserted under the foreskin.

Sixteenth- and seventeenth-century Western travelers often reported the local habit of inserting small bells made of copper or silver into their penis. Important people wore as many as four of them. They were believed to serve for women's sexual gratification. Inserts are common in present-day Myanmar, Laos, Thailand, northern India, the Philippines, and Timor. From the early nineteenth century, penile inserts were reported in ethnographic studies. Penis pins (mostly smooth bars of bone or metal) were customary among tribes

Penile inserts, Thailand. Sketch by J. Susan Cole Stone based on photograph courtesy of Sjon Hauser

of Borneo and Sulawesi, and ivory rings among the Nagas of Assam. Men wore these inserts from puberty until old age. The major function attributed to them was for the pleasure of women. In some ethnic groups, the custom has remained popular (e.g., among the Dayaks of Borneo).

In modern Thailand, implanting little glass beads under the foreskin is widespread. Most men with penile inserts received them as inmates in prisons or during custody in police cells. Informants estimate that a majority of the inmates in northern Thailand's prisons have penile inserts. The practice is called *fang muk* ('to bury a pearl'), the pearls being pea-sized glass beads, often shaped from the bottom of a broken soft drink bottle by long hours of rasping it on a concrete wall or floor. The cutting implement employed by the surgeon-inmate is the sharpened plastic handle of a toothbrush. Usually, one or two glass beads are inserted, occasionally six or seven. As glass beads are sometimes painful, implanting silicone capsules is on the rise. All informants emphasize that the reason for the inserts is that women like them during intercourse. However, there is also considerable social pressure to undergo the little operation in prison.

See also Penis Piercing; Sounding; Subincision and Superincision

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■ SJON HAUSER

PENILE PLETHYSMOGRAPH

The penile plethysmograph (PPG) is a psychophysiological measure used to assess penile tumescence among adolescent and adult males. Penile tumescence is the result of increased blood volume in the erectile tissue of the penis, typically associated with physiological sexual arousal. Relative increases in penile blood volume, as measured by the PPG, can therefore be interpreted as an index of physiological sexual arousal, which also correlates well with the cognitive-affective aspect of sexual arousal. The first PPG was utilized by Czech sexologist and physician Kurt Freund in the 1950s, in order to differentiate homosexual men from heterosexual men in the Czechoslovakian army. The intent was to use penile plethysmography in detecting recruits who claimed a homosexual orientation

Penile plethysmograph, Model 240, 1981–1993, formerly manufactured by Parks Medical Electronics, Inc. (Note: Parks Medical Electronics, Inc., no longer manufactures or sells penile plethysmographs or strain gauges.) Image courtesy of Parks Medical Electronics, Inc.

in order to avoid compulsory military service. Freund rapidly expanded the use of the new PPG technique to the diagnosis of sex offenders, in particular those with pedophilic orientations. He then immigrated to Canada in 1968 and began plethysmography studies of male sexual orientation in Toronto, where a vast amount of research using PPG was first conducted.

At present, the PPG is typically used for sex research, for assessing impotence, or to determine an individual's sexual preferences. There are two main types of PPG; the volumetric PPG measures changes in absolute penile volume during arousal, whereas the circumferential PPG utilizes a mercury-in-rubber strain gauge to measure changes in cross-sectional circumference. In sexual preference testing, clients are presented with sexually themed stimuli (video, images, or audio vignettes) featuring content categories selected for the purpose of the assessment. Relative responding to the different categories of stimuli is then interpreted to identify potential sexual preferences. In forensic settings, where it is used most often, PPG testing is utilized to distinguish between typical sexual arousal patterns and those that are problematic. Problematic sexual preference (e.g., sexual violence or age-inappropriate partners) is one of the strongest predictors of sexual reoffending. For this reason, identifying problematic sexual preference using the PPG can play a crucial role in offender treatment and management. However, there is disagreement as to whether the psychometric properties of the PPG are sufficient to warrant its use. Part of this disagreement stems from the fact that there is a lack of standardization in PPG procedures (i.e., different laboratories present different stimuli, using different instruction

sets, for different periods of time). Additionally, some therapists and researchers have expressed ethical concerns with the PPG. These include the invasiveness of the procedure and the necessity of exposing individuals to sexual stimuli, including problematic or illegal sexual stimuli. These concerns are particularly pronounced when the PPG is used with adolescent males, and therefore, the Association for the Treatment of Sexual Abusers does not recommend using the PPG as a first device with adolescents.

See also Aversion Therapy; Homosexuality (Male); Nocturnal Penile Tumescence Testing

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■ JASON WINTERS AND ROBERT J.W. CLIFT

PENILE PROSTHESIS

Erectile dysfunction (ED) and its associated physical and mental hardships can be traced to the dawn of modern human civilization, with early descriptions found in Egyptian hieroglyphics and the writings of the ancient Greeks. The search for a cure to this vexing problem has been ongoing for millennia. While many therapies, both medical and spiritual, have been attempted with varying degrees of success, no erectile dysfunction treatment has undergone an evolution as unique as that of the penile prosthesis. The first attempts to recreate the form and rigidity of the erect penis consisted of wooden sticks inserted into the urethra or below the penile skin. Anatomical study of the penile anatomy, beginning during the European Renaissance, laid the groundwork for modern prosthetics. Antisepsis and anesthesia allowed for safer, more involved operations. Finally, the advent of modern warfare in the early twentieth century and its horrific effects created a need for better penile prosthetics. In 1936, N. Bogoras first attempted implantation of autologous tissue during penile prosthetic surgery. Rib bone and cartilage were used to provide rigidity to a soft-tissue graft in his attempt to repair a penile amputation. The use of artificial graft material began in the mid-twentieth century, initially with acrylic prosthetics.

Three important advances occurred in the 1960s and early 1970s. One was the development of polyethylene and silicone-coated prosthetics, which offered improved comfort and decreased extrusion. Second, surgical technique was altered to place the prosthesis within the native erectile bodies of the penis, giving a more natural appearance and improved function. Lastly, in 1977, U. Jonas developed a hinged prosthesis consisting of a core of braided silver wires coated in silicone. This malleable prosthesis allowed bending

of the penis downward during daily, nonsexual activity. It could then be straightened for intercourse. Nevertheless, the arrival of the first inflatable penile prosthesis in 1973 was a decisive event in the treatment of ED. Though the original design has evolved, the central concept remains the same: two inflatable cylinders are filled with saline by manually squeezing a pump in the scrotum, creating a rigid erection. After intercourse, penile flaccidity occurs by movement of the fluid out of the inflatable cylinders. Currently, two-piece (paired cylinders and a pump mechanism) and three-piece (paired cylinders, a pump mechanism, and a saline storage reservoir) devices are available. The two-piece model is easier to operate, but the three-piece model offers a more natural, flaccid resting state. Despite advances in both medical and surgical techniques, erectile dysfunction remains a major source of both mental and psychological difficulties in the twenty-first century. Though a multimodal approach to treatment is needed, incorporating prevention strategies and medical therapy, penile prosthetic surgery offers patients with significant erectile disorders a chance for improved sexual health and overall well-being.

See also Erectile Dysfunction; Packing; Phalloplasty/Metoidioplasty

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■ NELSON BENNETT, JR., AND BENJAMIN T. WALDORF

PENIS ENLARGEMENT

A man's identity and self-esteem can be significantly correlated with his feelings regarding his genitalia. Many men feel more masculine and confident with a large penis, while the perception of a small penis can impair confidence. While many procedures have been developed over the last 20 years to increase the length and girth of the penis, most are fraught with possible significant complications. There are a variety of techniques and devices for attempts to lengthen the penis. Among them is "jelqing," a manual form of penis stretching. The technique is reputed to have its roots in ancient Arabian culture, with some anecdotal analogies to a motion similar to "milking." Instead of using a stretching device or weights, the patient strokes and squeezes his penis from the base to the glans in order to stretch it. Theoretically, it may increase length, but the effectiveness of jelqing has not been scientifically documented. A vacuum penis pump can also be used; the pump is a device placed over the entire penis to the base of the abdomen. When pumped, negative pressure causes increased penile blood flow and penile expansion. A constricting band is then placed around the base of the penis to keep the blood inside the penis. Many claim increased penile length and girth with the pump, but permanent length gain has not been documented. Chronic use of the pump may cause thickening of the skin and subcutaneous tissue of the penis.

There is considerable misinformation about the effectiveness of lengthening surgery. Most of these surgeries consist of release of the suspensory ligament of the penis. Patients are often told that this release can result in 1 or 2 inches of length gain, but this is incorrect and misleading as measurements are often inaccurate and not standardized. In fact, ligament release may only increase flaccid or erect length about half an inch (1 centimeter), if at all, which is unnoticeable for most men. Some incisions can be very deforming, often requiring reconstructive surgery. To avoid this problem, most surgeons now use a horizontal or vertical incision in the lower pubic area to release the ligament. To potentially gain length, the patient must stretch his penis consistently over months to years using one of a variety of devices, which can be hanging weights or traction. Releasing the ligament only frees up more of the penis to be stretched, which may result in an eventual length gain if the patient is very compulsive about using the stretching devices. Actually, most patients gain very little, if anything, after stretching. However, the complication rate is extremely low, and it is rare to have a significant complication. No reliable data on penile-lengthening techniques or surgery have been published in the mainstream medical literature, so the effectiveness of these attempts to get length is anecdotal. It is also unknown whether any gained length is permanent or temporary, with the latter requiring persistent or intermittent stretching.

In order to increase girth, the vacuum penis pump can be used for temporary penile girth increase. Different substances have also been placed in the penis to increase circumference. Fat injections are frequently used, but it is difficult to get a smooth, symmetrical, cylindrical appearance. Frequently, the patient will get asymmetry with a lumpy, unnatural shape, especially if a large volume of fat is injected. At least 50 percent of the fat will usually disappear in the first year, making it more difficult to achieve a natural result. Grafts of dermis or dermis with fat have been taken from the groin, buttocks areas, or pubis and placed under the penile skin along the shaft. Since the grafts are living tissue, they must survive in the new location without scarring. Unfortunately, poor graft survival can result in scarring, lumps, asymmetry, or graft disappearance. The scarred graft can also restrict an erection, causing curvature or loss of length. Grafts of cadaver skin have also been layered under the penile skin to get increased girth. Some men can get an acceptable result, but the complications are similar to those of the dermal grafts and can be significant. Recently, some urologists have been injecting fillers into the penis, such as hyaluronic acids like Macrolane, and also polymethylmethacrylate (PMMA) with either dextran or collagen to get increased girth. The hyaluronic acids, harvested from cock's combs, are temporary and expensive, and they need to be repeated intermittently. The other fillers may be more permanent, but the results are too preliminary to know the complication rates and final results. Liquid silicone has been injected into the penis for decades. The silicone may look natural for months to years but often starts to migrate and coalesce, causing lumps, asymmetry, and other severe deformities. Silicone can also cause a severe inflammatory response with skin damage and chronic inflammation. Silicone injections in the penis should be condemned.

In conclusion, penile-lengthening surgery is often ineffective, especially if the patient does not compulsively use stretching devices. Penile girth surgery can increase the circumference but complications can be severe, thus worsening a man's feelings of inadequacy. Newer injections of fillers are promising, but complications are yet unknown.

See also Buried Penis; Definitive Penis Size Survey; Kinsey Report; Small Penis Syndrome and Micropenis; Phalloplasty/Metoidioplasty; Size;Vacuum Erection Device

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■ GARY J. ALTER

PENIS ENVY

According to Sigmund Freud (1856–1939), the phallic-phase girl (~3–5 years old) notices the penis of a brother or male playmate and immediately recognizes it as the superior counterpart of her own genitals. She is filled with envy for the penis, with significant implications for her gender identity, her relationship to both parents, and her capacity for love in later adulthood. At first, she might develop a "masculinity complex," in which she denies the injury and attendant sense of inferiority, while preserving the hope that she will one day obtain a penis. Typically, she begins to resent her mother, whom she holds responsible for her lack of a penis. When she learns that all women lack penises, she becomes further disillusioned with her mother, as a representative of what she perceives as an inferior gender. For the same-aged boy, castration anxiety provides a motive to resolve the Oedipus complex. By contrast, the sense of being castrated propels the girl into the Oedipus complex. In optimal development, she detaches herself from the fantasy of obtaining a penis and replaces it with that of obtaining a baby from the father. The result is a nascent sense of femininity and new feelings of competitiveness with the powerful but devalued mother.

Freud speculated about a variety of emotional disturbances that might originate in this phase of development. For instance, the girl might respond to this narcissistic injury by withdrawing from clitoral masturbation, which she had previously enjoyed without inhibition. As she matures into adulthood, she might continue to feel an aversion toward genital stimulation, which triggers her feelings of inferiority. As a patient, she might present with a sense of frigidity, an aloof and dismissive demeanor, or inhibition in her love life. The girl might also become homosexual, in a further extension of her masculinity complex. Indeed, she might respond in many ways, enlisting a range of defense mechanisms in her effort to mitigate the blow of this allegedly universal experience. In the ideal situation, the psychoanalyst will hold all such developmental preconceptions tentatively, striving to grasp the nuances of the patient's unique experience.

A number of Freud's students and colleagues developed the concept of penis envy further. Karl Abraham (1877–1925) proposed two distinct, but not mutually exclusive, types of female response to penis envy. In the wish-fulfillment type, the woman forms an intense, unconscious desire to become a man, organized around the fantasy of possessing

a penis. In the revenge type, the woman refuses to acknowledge the value or significance of the penis. Her dismissive attitude serves the unconscious function of emasculating the man. She unconsciously harbors a wish for revenge, especially to castrate and rob him of his penis. These responses can exist in isolation or alongside each other in the repressed unconscious.

In Melanie Klein's (1882–1960) view, the girl's penis envy must be understood against the backdrop of her preexisting relationship with her mother. The girl's discovery of the boy's penis reinforces her previously established feelings of deprivation, envy, and rage at her mother's breast. In the girl's imagination, the mother wishes to starve, attack, and destroy her body. The mother's perceived sadism is largely a projection of the girl's own aggression. The girl's lack of a penis and her inference that she has been castrated strengthen her persecutory anxiety. Influenced by Klein, Ernest Jones (1879–1958) proposed that the girl wishes to obtain a penis to compensate for her softness and fortify herself against the persecutory mother. The girl's masculinity complex stems not just from her envy of the penis qua penis, but also from her effort to escape from her mother's real or imagined assaults.

From an alternative perspective, Karen Horney (1885–1952) argued that the masculinity complex arises as a defense against the girl's fear of penetration by the father's large penis. The Oedipal girl desires to be penetrated by her father's penis, but is afraid that it is too big and will hurt her. She retreats from her desire by insisting on her masculinity, in order to ward off the anxiety inherent in taking her father as love object. Horney distinguishes between two forms of penis envy. Primary penis envy, which Freud described, originates in the girl's recognition of the boy's penis and pushes her into the Oedipus complex. Secondary penis envy, which Horney viewed as the stronger of the two types, is a defense against the anxiety engendered by the girl's desire for the father's penis. In each of the above cases, the concept of penis envy opens dialogue about the girl's experience of the boy's penis in relation to her own development and to parental relationships.

See also PHALLUS; PSYCHOANALYSIS

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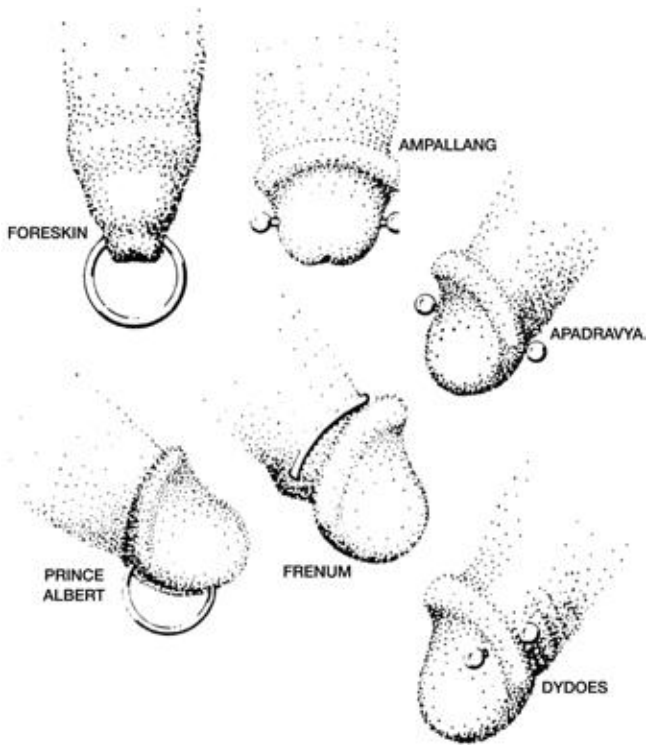
■ GREGORY RIZZOLO

PENIS PIERCING

Although body piercing in general has gained substantial public awareness and acceptance in the last several decades, genital piercing remains largely the purview of practicing fetishists and the most dedicated enthusiasts of body modification. There are at least eight "traditional" genital piercings for men, but only five of them in the penis itself that are performed with any regularity. Penis piercings have a long history dating back several thousand years and have been practiced for two primary reasons: enforced celibacy and erotic enhancement.

The male slaves of wealthy ancient Greeks and Romans were sometimes *infibulated*, a practice whereby the foreskin was pierced and a device called a *fibula* inserted that made it possible to still retract the foreskin but made erection painful. This was primarily done in the common misconception that it preserved the voice of singers, improved the performance of athletes, and helped prevent male slaves from breeding. Infibulation enjoyed a revival in Europe during the seventeenth and eighteenth centuries as medical quackery of the times demonized masturbation and sought ways to prevent it. The host of grotesque side effects attributed to indulging in the practice persisted well into the twentieth century.

The majority of penis piercings have scant documentation. Two exceptions are indigenous to Southeast Asia. These are piercings through the head of the penis. They vary



A variety of contemporary penis piercings. Image courtesy of Jim Ward

only in orientation, but there is some confusion as to the name applied to each direction. According to the Kamasutra, an ancient Indian Hindu text, "The people of the southern countries think that true sexual pleasure cannot be obtained without perforating the *lingam* (penis), and they therefore cause it to be pierced like the lobes of the ears of an infant pierced for earrings." This piercing is referred to as an *Apadravya*.

According to piercing researcher and historian Paul King, "In Sulawesi it was called *Kambi* or *Kambiong*; in the Philippines, *Tugbuk*. In southern Borneo it was called *Kaleng* and while the Kenyah called it *Aja*; the Kayan called it *Uttang* or *Oettang*. A few anthropologists made the Iban's name for it the most famous: *Palang* or *Ampallang*." He further concluded that whatever the name, no specific orientation is stated or implied. Within their native cultures, the piercings can be either horizontal or vertical, and both are performed primarily as a means of enhancing a woman's sexual pleasure. Due to the efforts of piercing pioneer Doug Malloy, in modern nomenclature, the *Apadravya* is vertical and the *Ampallang* horizontal.

In the Western hemisphere, penis piercing surfaced in the gay BDSM and fetish counterculture of southern California due largely to Gauntlet Enterprises. Founded in 1975 and inspired by Doug Malloy, it was the West's first modern body-piercing studio. The majority of penis piercings being done today are, in all probability, his inventions. The tales of their origins are modern founding or charter myths, and although rumors abound, no verifiable authentication or historical basis for them has ever been discovered. Their "histories" first appeared in an early promotional flyer entitled "Body Piercing in Brief," written by Malloy for Gauntlet and intended for the edification of its customers. These tales have been repeated so often and so widely that, for many, their truth is never questioned. Perhaps the most popular of these penis piercings is the Prince Albert, also known as a "dressing ring." According to Malloy, it was the innovation of dandy Beau Brummell (1778–1840), then the arbiter of modern-day men's dressing. He introduced the fashion for extremely tight men's trousers, and it was claimed that the dressing ring was used to strap the penis to the leg, thus minimizing any unsightly bulge. Allegedly, Prince Albert himself adopted this particular adornment. The story further claims that the ring helped keep the foreskin retracted, thus keeping the prince's member "sweet-smelling" so as not to offend the queen. In a fanciful tale by Malloy entitled *The Art of Pierced Penises and Decorative Tattoos*, the Prince Albert was used by divers to attach an external catheter under their diving suits, permitting them to urinate underwater. Since they were paid for their time underwater, or downtime, it was advantageous not to surface every time they felt the urge. The second most popular penis piercing is probably the "Frenum" or "Frenulum." The name derives from its anatomical placement. Generally, a simple barbell stud is the jewelry of choice. Malloy stated that by attaching something called a "Franey Cage," the piercing could be used as a means to enforce chastity. By wearing a ring that encircled the penis behind the head, he claimed that it could enhance sexual stimulation. "Dydoe" piercings are most probably one of Malloy's inventions. In *The Art of Pierced Penises and Decorative Tattoos*, he tells the story of being introduced to these particular adornments when he was a senior in college. They were allegedly the inspiration of a group of Jewish medical students calling themselves the Cyprian Society, formed just after the first World War; however, no evidence of any such organization has ever been found. The purpose

for the piercings was to help compensate for the sensation lost by circumcision. Doug Malloy died in 1979 and took his tall tales with him, but piercings live on, both as a fashion statement and for sexual purposes.

See also Art and Artists; Kamasutra; Lingam; Penile Inserts; Subincision and Superincision; Tattooing

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■ JIM WARD

PENIS REMOVAL

Penis removal is a phenomenon that has occurred throughout the centuries, in most every culture, and for a variety of reasons. Historically, the removal of one's penis was often considered a symbolic act when it was seized from a male of a warring tribe or nation and regarded as a trophy that had a demoralizing effect on their opponents. Such symbolic acts were not uncommon in regions of Europe, Africa, Asia, and the Middle East during antiquity. Penile removal has also been used as a way to express superiority or reduce one's negative influence over others. One such example involved several members of the Russian aristocracy who feared the monk Grigori Rasputin's increasing power over Russian Tsarina Aleksandra. In 1916, the aristocrats allegedly poisoned, shot, and beat Rasputin, and cut off his penis. Afterward, they bound his body, wrapped him in a carpet, and threw him into the icy Neva River where he drowned. Other motives behind penis removal can be attributed to a form of punishment to prevent copulation and halt one's familial lineage, to prevent the risk of rape, and to punish a crime or a sex offender. Penis removal has also been known to occur in rituals among some cults.

In recent times, penis removal has been more commonly performed for medical purposes to prevent serious infection and disease, or during gender reassignment surgeries. In rarer cases, the removal of a male's penis can also be ascribed to surgical mishaps, as in the case of Nelu Radonescu, who in October 2004 underwent testicular surgery in Bucharest, Romania. His urologist, Dr. Naum Ciomu, accidentally severed Radonescu's penis from his body. In the realm of the forensic, there is medical and legal documentation attributing penile removal to mental illness, such as a paraphilic disorder named *apotemnophilia*, where sexual excitation is derived from the removal of a limb or appendage, including the penis.

In the past few years, criminal penis removal has garnered the most attention. One case involved Armin Meiwes, who on March 9, 2001, invited Bernd Brandes to his home in

Rotenburg, Germany. Brandes had earlier responded to a post on a cannibalism website where Meiwes was seeking someone to slaughter and eat. During the unusual meeting, Brandes requested to have his penis bitten off. Meiwes attempted to fulfill the request, but could not because of the unyielding texture of the penis. Instead, Meiwes cut the penis off with a knife. Brandes later bled to death from his injuries, and Meiwes consumed the remainder of Brandes' body.

Another infamous incident of criminal penile removal is the case of Sada Abe, who in May 1936 in Ogu, Japan, asphyxiated her lover, Kichizo Ishida, and severed his penis. This crime was popularly depicted in Nagisa Oshima's 1976 controversial film, *In the Realm of the Senses*. Abe claimed that she committed the act out of love and to prevent another woman from claiming her beloved. She was imprisoned for the murder as well as for the necrophilic act of attempting to masturbate with his severed postmortem appendage.

One of the most sensational cases of penile removal in recent years was the 1993 Lorena and Wayne Bobbitt case in Manassas, Virginia. Lorena, an Ecuadorian native, alleged that her husband Wayne was abusive to her, had extramarital affairs, and did not gratify her sexual needs. She told authorities that he came home one evening and forced her to have sex. Lorena, claiming that she was in a state of shock, went to the kitchen, grabbed a cook's knife, and returned to her bedroom, where she cut off part of her husband's penis. In a subsequent 1994 court hearing, Lorena stated that she drove from her apartment in a panic, realized she still held her husband's severed penis in her hand, and threw it out the window. Later, the penis was retrieved and successfully reattached. The couple eventually divorced, and Wayne Bobbitt capitalized on his repaired appendage by starring in pornographic films. Lorena was found not guilty for the crime due to temporary insanity and spent several months under evaluation at a psychiatric treatment facility. The case resulted in the documented neologism *bobbitize*, meaning to cut off one's penis or forcibly remove a penis in anger.

See also Castration; Film; Lynching; Penis Snatching; Scandals

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■ RACHAEL S. BELL

PENIS SHEATHS

A penis sheath is a cover for the penis usually shaped to closely fit directly over the penis or to cover most of the penis. Testicles may or may not be encased within the penis sheath. There are multiple variations with shapes ranging from pyramid and cubic to globular. Some sheaths are long and straight, others are short and straight, while others are box-like. Variations also include sheaths that are curved as pipes or shaped like an envelope or a pouch. Some versions simply fasten to the end of the prepuce using clamps, rings, or

threads. Penis sheaths also come in a variety of materials, including fabric, leaves, grass, shield-looking gourds, bamboo, nets, shells, wood, leather, metal, ivory, and horn. Some are created using basketry techniques or from tapa cloth, and others consist of modified fruit shells. A penis sheath can be fastened to the body using several methods, including tying it with ropes or cords around the waist, or using safety pin–like devices, metal rings, clasps, and waist belts. Frictional adhesion is used for shell and gourd sheaths, while some sheaths like those used by the Bororo people of Brazil are attached by pulling the foreskin through sheath openings. There are graphic representations of penis sheaths dating back to ancient times in North and East Africa as well as Minoan Crete. Penis sheaths were used by Egyptian pharaohs during their 30-year jubilee ceremony to reinforce the idea of prowess. Geographically, anthropologists and historians have documented the use of penis sheathes in a variety of areas, including Africa, the Pacific islands, North and South

Contemporary "Independence Day" penis sheath, knitwear; and contemporary "Star of David" penis sheath, knitwear. © Virginia Hill of http://TheGoofyGiftShop.com

America, the Himalayas, and the Amazon. The widespread geography of penis sheaths accounts for the variety of shapes and materials. The Basari men of Senegal and Guinea, for instance, wear woven fabric pieces, as do the Sugi men in Nigeria. Anthropologist Claude Lévi-Strauss documented the use of a palm leaf cut into a cone as a form of penis sheath among the Bororo people of the Brazilian Amazon. This type of penis sheath is only worn for festive days and is held in place by a straw decorated or carved in colors and shapes identifying the group. Among the most widely known types of sheaths are those made out of gourd, also known as a "phallocrypts" or "phallocarps." A dried-gourd penis sheath, or *koteka*, is traditionally worn by native male inhabitants of some ethnic groups in the highlands of Indonesia and Papua New Guinea. They are worn without any other clothing and tied in an upward position by a small loop of fiber attached to the base of the *koteka* and placed around the scrotum. The gourds are rough on the inside and vary in size, with some of them reaching 20 or more inches. Shapes and sizes of gourds have been associated with tribal or cultural identity; for instance, a group may distinguish themselves by wearing a longer and thinner type of gourd than other groups. Depending on the type of material, penis sheath surfaces can be engraved with natural or geometric patterns and colored with ochre or ink.

The function of the penis sheath in early communities is highly debated. A common theory suggests that the garment was originally meant as a form of basic modesty. In many groups men wore nothing but a penis sheath, but in other groups men supplemented the sheath with loincloths or even full clothing pieces. Ornamental supplementations to the body such as jewelry, tattoos, and headdresses were also used along with the penis sheath. Other researchers insist that penis sheaths were probably used first by hunters to provide magical protection against their prey's "evil eye." Some scholars believe that sheaths merely fulfilled a protective function—an argument that has been questioned given the fact that the sheath usually covers only the penis, leaving the testicles unprotected. Creation myths in some parts of the world are associated with the penis sheath, and the artifact can also appear only on certain ceremonial occasions and not as a form of daily dress. Other researchers believe that sheaths were used to prevent erections and sexual activity—functioning similarly to chastity belts.

A variety of sex toys described as penis sheaths are available to twenty-first-century customers. These sheaths work as a lifelike penis extender. Some manufacturers claim that their product also prolongs erections. The penis is inserted into a hollow shaft, and the testicles are placed through a stretchy ring at the bottom of the artifact. Some of the enhancers feature ribs and nods on both the inside and outside to increase pleasure during intercourse. In this sense, these modern penis sheaths are different from modern chastity belts, which aim to prevent erections and physical contact with the penis. Also available on the market are undergarments with a sock extension that holds the penis inside—whether erect or flaccid—and a type of G-string undergarment with a shell-like fabric structure covering the genitals.

See also Chastity Belt; Codpiece; Jockstrap; *Koteka*; Underwear

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■ JOSÉ BLANCO F.

PENIS SNATCHING

The belief that a man's penis is shrinking or can disappear has been manifested both historically and geographically in several traditional cultures. The most recent epidemic of penis snatching—sometimes entailing its removal, and other times its shrinking or loss of potency—began in the 1970s in Nigeria and Cameroon. In the 1990s, it spread throughout Central and West Africa. The incidents followed a common pattern: in a crowded place, where contact with a stranger as innocuous as a handshake or a rubbed shoulder would cause the victim to tingle as with an electric shock and then notice that his penis was gone. Women have also been victims of this kind of genital theft, though not as frequently as men. Anthropologists studying the phenomenon have described it as a response to the challenges of anonymity in rapidly growing, impersonal cities, which are home to many who have recently moved there after growing up amid the intimate sociality of village life. The spread of the rumor of penis snatching correlates with the liberalization of the media, particularly in Francophone Africa, where the recent wave of penis snatching is far from the only scare of its kind. Penis snatching was, for instance, widespread in fifteenth-century Continental Europe (present-day Germany and its environs), where it became a proving ground in the quest of the Catholic Church to demonstrate its dominance over witchcraft. Fear of shrinking genitals that retract into the body with debilitating and possibly fatal consequences has also been widespread in Asia. The problem is usually referred to by the term *koro*, a term whose origins are obscure but possibly come from Malay. *Koro* is sufficiently widespread as to have made it into the *Diagnostic and Statistical Manual of Mental Disorders*, where it is nevertheless relegated to an appendix/glossary that lists "culture-bound syndromes." As the above examples make clear, however, describing fears over genital stealing and/or shrinking as the provenance of a particular culture is at best highly misleading, given that such fears have emerged throughout history and in several parts of the world. Rather, they may represent a pattern for expressions of anxieties over reproduction at times of social stress and rapid change.

See also KORO; PENIS REMOVAL; VAGINA DENTATA; WITCH HUNTS

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■ LOUISA LOMBARD

PEYRONIE'S DISEASE

Induratio penis plastica or Peyronie's disease is named after the French surgeon who first described it in 1743, François de la Peyronie. It is a disorder that causes a painful curvature of the penis. The etiology is thought to be chronic inflammation that results in scarring in the thick, fibrous layer called the *tunica albuginea*, which surrounds the erectile bodies in the penis. The plaques result in an asymmetric loss of elasticity and "shrinkage" of the affected area, which results in the curvature. The typical age of onset is around 50 years, and it is estimated that the incidence is around 3 percent. The diagnosis is usually based on a urologist's physical exam. Palpation of the thickened plaques suggests the diagnosis; however, the physician may either ask for pictures of the penis while erect to better assess the curvature or induce an erection with medication to directly inspect for curvature. An ultrasound of the penis may visualize the plaque and aid in diagnosis, thus ruling out the benign imitator (i.e., congenital curvature of the penis).

Unfortunately, the real curveball comes with treatment of this chronic condition; only one-tenth of all patients will spontaneously improve. Treatments can be divided into three categories: oral medications, injectables, and surgical correction. Most trials with oral remedies show marginal improvement at best. Oral treatment with vitamin E, colchicine (a medication that treats gout), verapamil, Potaba, acetyl L-carnitine, and sildenafil are but a few medication regimens that have been attempted with varying degrees of success. Usually medication can stabilize existing curvature, but improvement is much less likely. Xiaflex, which is a collagenase produced by the bacterium *Clostridium histolyticum*, is an injectable treatment for Peyronie's disease. Xiaflex has been used since 2010 to treat other diseases of excess collagen production, such as Dupuytren's contracture, which is marked by pathologic collagen production that results in debilitating contractures of the hand and fingers. Let the penis follow the hand for suggestions in treatment.

Surgical correction has approximately a 75 percent success rate. Common techniques include plication, or shortening, of the longer curve of the penis by elongating the shortened side of the penis after plaque excision, followed by grafting or placement of a penile implant if significant erectile dysfunction is an accompanying ailment.

See also Disease; Penile Prosthesis; Penis Enlargement

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■ CURTIS CRANE

PHALLOCRACY

The term "phallocracy," denoting the power of an erect penis (or phallus), is used to describe a system of male power. The English word is borrowed from the French "phallocratie," which was originally employed by psychoanalysts as early as the 1930s, but

was later taken up by feminist and gay rights activist groups in the 1960s and 1970s to highlight social structures that privileged those with a penis. The concept of phallocracy has become most commonly associated with feminist discourse and is generally ill defined. In a number of key feminist works, including Mary Daly's *Gyn/Ecology* and Carol Pateman's *The Sexual Contract*, "phallocracy" is used interchangeably with "patriarchy," but an exact definition is not offered. Phallocracy may be best understood as a *particular type* of patriarchy; that is, there could exist patterns of male rule or domination that do not constitute phallocracy in its pure sense, as they do not institute male rule as symbolized by the phallus. Phallocracy is then limited to describing a hierarchical cultural system symbolized by an erect, male reproductive organ. In a phallocratic society, the power (symbolic as well as literal) of the penis extends to most aspects of public life and, while not limited to sexuality, can be expressed in sexual forms such as rape and enforced sexual access to women though systems of prostitution.

Furthermore, phallocracy constructs a binary of sex and gender: those who have penises and those who do not. Thus, phallocracy is understood to require the relegation of women (as those without penises) to sub- or semihuman status. Only those in possession of a penis, importantly one that is capable of erection, are recognized as full human beings.

See also Feminism; Phallogocentrism; Phallus; Psychoanalysis

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■ MEAGAN TYLER

PHALLOGOCENTRISM

Phallogocentrism is the conflation of rationality with masculinity, and the privileging of both over irrationality and femininity. Throughout its history, Western philosophy has defined ideal human thinking as reason, which is traditionally presented in metaphors of clarity, vision, simplicity, and freedom. From Greek antiquity, when logic was associated with a certain kind of body, namely well-proportioned and unified, in the Enlightenment's privileging of freedom from superstition, independence, and civic engagement, the ideal human was presented as male, with the phallus as the ultimate symbol of human rational achievement (e.g., the Vitruvian Man).

While the phallus is imagined to be sleek, self-enclosed, and clean, the female genital region is imagined as dirty and overflowing, a non-self-unified organ either consisting of unimaginably many parts (not "one" like the penis) or present only as a lack, a hole,

negative space. If rationality can only be produced by the kind of body that philosophers imagine the ideal man to have, the masculine viewpoint becomes the universal human one.

Masculinity thus becomes the only subject position from which one may be heard to speak rationally, and sometimes to speak at all. The plaque included in the *Pioneer* space probe in 1977, designed to represent the basic truths of humanity to aliens, shows a silent woman without genitals and a man with genitals, hand raised in greeting.

The idea that "human" means "male" has a double effect: privileging men over women and imagining maleness or rationality as the ability to transcend embodiment. Female bodies, which are associated with excess, darkness, and mysterious fluids, are imagined to produce a different kind of thinker: irrational, dependent, superstitious, trapped in the body, and governed by hormones. Phallogocentrism, or the unquestioned assumption that maleness is the default subject position, results in a social order in which men must interpret the world for women, who cannot possibly do it for themselves. This justifies male dominance in epistemological terms: men "naturally" rule over women not just because they are physically stronger, but also because of the kinds of thinkers they are.

See also PHALLOCRACY; PHALLUS

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■ MARGRET GREBOWICZ

PHALLOLOGICAL MUSEUM

The Icelandic Phallological Museum was founded in 1997 by retired teacher Sigurður Hjartarson, whose interest in penises began when he was given a cattle whip made from a bull pizzle. The museum is devoted to the collection of phallic specimens belonging to terrestrial and marine mammals in and around Iceland. There is also a significant collection of "phallobilia." Originally a natural history collection consisting of nearly 300 penises and penile parts that were stuffed, pickled, dried, and mounted, the museum went on to unveil the penis and scrotum of its first human donor in 2011. The museum is divided into three sections: the Icelandic section displays mammal penises found within the geographical boundaries of the island and in Atlantic waters. In the Folklore section, there are specimens attributed to males described in popular Northern European stories and myths, such as the Celtic Water Horse, the Icelandic version of Santa Claus or "Yule Lad," and purported invisible elves or trolls. The International section contains penises found outside Iceland, including the penis of an elephant. The museum also displays artistic works that focus on the phallus or relate to phallic culture in its exploration of the pan-human interest in male genitalia that has been a taboo subject in most cultures

worldwide. It was founded during a time when cultural and gender politics in Iceland were becoming enmeshed with the restructuring of civic, moral, and national issues. The museum has reportedly become an example of the paradoxical image that Icelanders may have of themselves as both traditional and cosmopolitan in character. Meanwhile, critics of the museum have argued that it misrepresents Icelandic culture and society. The museum has received international attention in popular television shows and documentaries such as *The Final Member*, a film that shows the search to obtain a human penis for the museum and explores the controversial aspect of its collection. A number of books (e.g., *Talking Cock* and *Sexualia: From Prehistory to Cyberspace*) have also used the museum to demonstrate evidence of sexual liberalism in Iceland. Sexual puns are common in media descriptions of the museum, and the museum often finds itself represented in ways that sexually anthropomorphize its location and contents, thereby coding it as being pornographic in character.

See also Animals; Art and Artists; Mythology and Old Norse Religion

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■ SIGURJÓN BALDUR HAFSTEINSSON

PHALLOPLASTY/METOIDIOPLASTY

"Phalloplasty" refers to any plastic surgical procedure involving the construction, reconstruction, repair, or enhancement of a penis. In cisgender persons (i.e., those whose gender identity and physical body are in alignment, as compared to transgender persons whose gender identity is in conflict with their physical bodies), phalloplasty most often refers to length or girth enlargement techniques. Phalloplasties are also done on cisgendered men to correct congenital conditions such as micropenis (unusually small penis) or hypospadias (unusual location of the urethra) or to repair or reconstruct penises damaged in civilian accidents or war. Penile reconstruction techniques developed for cisgendered men have been adapted and further developed in phalloplasties done to provide some transmen (female-to-male transsexuals and other gender-variant people assigned as female at birth) with penises. When phalloplasties are done for transmen, they are often accompanied by vaginectomies, urethroplasties (extensions of the urethra), glansplasties, implantation of erectile devices, scrotoplasties (creation of scrotum), and testicular implants.

The first known instance of the surgical construction of a penis on a person born with an apparently normal female body was performed by Sir Harold Gillies on Michael Dillon in several stages between 1946 and 1949. Gillies pioneered a pedicled flap method, whereby a portion of flesh from the patient's body is formed into a tube that will become a phallus. The tube remains attached to the body at all times and is migrated from its donor site to its final location in stages. This technique is most commonly used with donor sites on the abdomen or thigh regions. Erogenous sensation in the resulting phallus is

minimal. The most popular later techniques include the radial forearm, fibula, pubic, and lattisimus dorsi free flap techniques in which a phallus is formed of flesh in one location, detached from the body, and reconnected at the desired location. These free flap techniques involve delicate microsurgical procedures and generally provide better erogenous sensation than older techniques. Free flap phalloplasty techniques result in extensive scarring in multiple locations, are usually done in several lengthy stages, spread over extended periods of time, and are very costly. Cosmetic results vary greatly and are only very rarely indistinguishable from natal penises. Complications are common, with a significant ratio of patients reporting problems, most often consisting of urethral fistulas (openings) and strictures. For these reasons, only a tiny minority of transmen opt to pursue phalloplasties. Among those who do, however, satisfaction rates appear to be high. An alternative more commonly chosen by transmen is metoidioplasty, first described and named by Lebovic and Laub in 1999. The technique involves the severing of ligaments around a hormonally enlarged clitoris so as to provide a lengthening effect. Metoidioplasty is usually performed in conjunction with vaginectomy, urethroplasty, scrotoplasty, and testicular implants in a one-stage operation. Surgical time is less than in phalloplasty, and scarring is minimal. As in phalloplasty, most complications are with urethroplasty; rates are similar. The resulting phallus retains full erogenous sensation and appears as a natal microphallus, although it is usually too small for sexual intercourse. Although more transmen choose this procedure than phalloplasty, it is still a fraction of all transmen who opt for any type of genital surgery. Despite an apparently ubiquitous desire among male-affirmed transgender individuals to have penises of their own, high complication rates and widespread dissatisfaction with aesthetics and functional outcomes are still factors that detract rather than encourage these procedures.

See also Hypospadias; Penis Enlargement; Small Penis Syndrome and Micropenis; Transgender/Transsexual

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■ AARON H. DEVOR

PHALLUS

The term "phallus" typically refers to the symbolic representation of the penis, as opposed to the physical organ. However, some writers use the word "penis" to cover the same symbolic phenomena. Since Sigmund Freud (1856–1939), the phallus, or the symbolic representation of the penis, has played a particularly important role in psychoanalytic perspectives on human development. According to Freud's theory of psychosexual development, the "phallic phase" (~3–5 years of age) marks a watershed in the development of gender identity and in the internalization of parental values, ideals, and prohibitions. In this phase, both the boy and the girl child are aware of only one genital: the penis. (The girl views the clitoris as a penis until she discovers the boy's penis, which she immediately views as the superior organ.) Accordingly, phallic-phase boys and girls organize their experiences of self and others around the question of who has a penis and who does not. Both genders assume that females, whom they discover to be lacking in this area, have been castrated.

The phallic-phase boy experiences castration anxiety, fearing that he will suffer the female's fate. Castration anxiety motivates him to resolve the Oedipus complex by giving up his mother as his primary love object, identifying with his father, and internalizing the paternal prohibitions in the formation of his nascent superego. The fear of self-criticism now gains primacy over the fear of castration, as he possesses an internal moral compass to regulate his thoughts, feelings, and behavior.

The phallic-phase girl, in contrast to the boy, must face painful feelings of penis envy, a sense of personal inferiority, and resentment toward the mother, who is felt to have deprived her of a penis. In normal development, she replaces her wish for a penis with the wish for a baby, and her mother with her father as her primary love object. She now enters the Oedipus complex. Here she can construct an initial feminine identity, partially through competition with her mother over her father, and partially through identification with the mother as a caretaker of children. According to Freud, some women reject this process. Instead, they deny their femininity. Among many potential developmental outcomes, these women might develop a masculinity complex, choose a lesbian partner, or develop sadistic ways of dominating, devaluing, and dismissing men—all in the effort to devalue the envied penis.

Sandor Ferenczi (1873–1933), one of Freud's patients and a prominent analyst in his own right, suggested that the phallus represents the total male personality in miniature. In this view, the act of genital penetration brings together all of the component instincts of infantile development (oral, anal, and genital) into one unified expression of the whole person. Male genital impotence might conceal an underlying dread of losing oneself in the vagina, which can seem unconsciously to be a toxic or hazardous environment. The woman, by contrast, must be seduced or intimidated into forgetting her own pleasure while she surrenders masochistically to penetration by the man. (This perspective on female sexual experience overlooks the potential for women to experience active and passive sexual pleasure during intercourse.)

Following a similar ambition to generalize from the phallus to the person-as-a-whole, Wilhelm Reich (1897–1957) designated the "phallic-narcissistic" character as a total personality organization, marked by a unique constellation of attitudes, defenses, and tendencies. He described this kind of person as self-assured, sometimes arrogant, elastic,

energetic, and often impressive in his demeanor. The more neurotic the phallic-narcissist is, the more blatantly he parades these qualities about. In everyday life, he will normally anticipate impending attacks with his own attacks. He reacts to narcissistic injury with cold disdain, devaluation, or aggression. His heterosexual relationships betray a sadistic, derogatory attitude toward women. Other people tend to experience him as provocative and out-of-control in his aggression, especially if they are not in control of their own aggressive impulses.

Melanie Klein (1882–1960) called attention to the developmental significance of the child's experience of the father's penis, which, she believed, is colored by the experience of the mother's breast. She argued that experiences of deprivation and frustration at the breast predispose the child to feel envy and rage toward the penis-as-breast-substitute. The Oedipal boy wishes to castrate the father, disempowering his Oedipal rival and, in the unconscious symbolic equation of breast = penis, avenging himself for frustrations in breastfeeding. In the child's internal world, the father's penis can become a dangerous, persecutory object, which threatens him with castration in retaliation. At the same time, the father's penis can function as a symbol of masculine power, creativity, and productivity, offering the child a buffer against the dreaded attacks by other internal objects, especially the persecutory breast. From this perspective, any interpretive approach to the child's experience of the father's penis must include a consideration of his experience of the mother's breast.

Jacques Lacan (1901–1981) developed the Freudian notion that a relationship between subject and phallus forms without regard to the anatomical distinction between genders. Otherwise, the little girl would not consider herself to be castrated. The little girl's belief implies that she once possessed a phallus and was deprived of it. For Lacan, the phallus is a signifier of desire. He defines desire as the wish to be loved, minus the appetite for the satisfaction of instinctual tension. In other words, desire transcends material sexuality. Human desire refers to a fantasy version of life that is embedded in cultural-linguistic ideologies, which shape even our most private wishes. If the mother desires the phallus, then the child will want to become the phallus to satisfy her desire (i.e., to become the object of her desire, so as to compensate for her sense of lack and make her feel desirable). In sex, the woman finds the phallus in the body of the man. Sex gives her what she does not have, and yet deprives her of it. The man's desire for the phallus may lead him toward women who signify it in various ways. For both genders, a dialectic emerges between having or not having, and being or not being, the phallus-as-signifier.

See also Penis Envy; Psychoanalysis

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■ GREGORY RIZZOLO

PHIMOSIS

Phimosis is the inability of the foreskin to retract around the opening of the penis. Phimosis can be physiologic. A normal newborn male's foreskin cannot be pulled back over the glans because the inner surface of the foreskin is fused to the surface of the glans. With time, this connection breaks down and the foreskin can be retracted. Retraction of the foreskin varies with age: a tight ring in the prepuce is normally noted in the vast majority of boys 0 to 6 months, but only in 2 percent of 17-year-old males. Physiologic phimosis does not require intervention; conversely, pathologic phimosis results from scarring of the opening of the foreskin from trauma, infections, or diseased tissue. The most common etiologies are forceful, premature retraction of the foreskin, which can cause tears and subsequent scarring, and *Balanitis xerotica obliterans* or *lichen sclerosis et atrophicus*, a chronic progressive inflammatory condition of unknown etiology that presents with atrophic white patches surrounded by redness. If ballooning is noted on urination, this is a sign of physiologic phimosis. The lifetime incidence of pathologic phimosis is between 0.5 and 1 percent. Nearly 90 percent of cases of phimosis respond positively to externally applied corticosteroids. Preputioplasty, in which plastic surgery techniques are used to enlarge the opening of the foreskin, does not remove any tissue and has been shown to have better results and quicker recovery time than circumcision. Circumcision, the surgical removal of the foreskin, should only be used after other options have been exhausted.

Pathologic phimosis occurs following approximately 1 percent of circumcisions when the circumcision scar contracts in diameter until the glans is trapped below the scarred opening. These cases require surgical correction. Phimosis is commonly listed as the surgical indication for elective circumcisions performed for cosmetic reasons on normal foreskins. Consequently, estimates of the incidence of phimosis may be inflated.

Phimosis, possibly because of its link to *Balanitis xerotica obliterans*, is a risk factor for developing penile cancer.

See also Circumcision (Male); Foreskin; Hypospadias

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■ ROBERT S. VAN HOWE

PLASTER CASTERS

Chicago natives Cynthia and "Pest" were best friends in high school, coming of age during the Swinging 60s. The British Invasion of pop music hit them like an "L" train. Knocked out by all the catchy tunes, long hair, and tight pants, Pest and Cynthia wanted to meet the bands—just like thousands of other girls. Shy and inexperienced with the opposite sex, they needed to find a way to divert the attention from all the female competition over to themselves. Something goofy that would put themselves at ease in the presence of their exalted rock gods. What could that be . . .?

The answer came in the form of a homework assignment from Cynthia's art teacher: make a plaster cast of something "solid"—such as that intriguing bulge between men's legs, said Cynthia to Pest. Like the ones belonging to Paul Revere and the Raiders, who happened to be in town that weekend. Lead singer Mark Lindsay was asked if he'd like to put his penis into a sand-and-water mold. This didn't really turn him on, but the subject matter seemed to. That weekend, Mark relieved Cynthia of her virginity. And the Plaster Casters of Chicago were born.

"Sweet Baby Jimi Hendrix." Plaster cast of music legend Jimi Hendrix's genitalia. © Cynthia Plaster Caster, 2013

Casting cock seemed like a real good way to get into rock stars' hotel rooms, but first a formal approach had to be devised. Calling cards were printed with the motto "Lifelike Models of Hampton Wicks." "Hampton wick" is cockney rhyming slang for dick. (It must be noted that castees were chosen by the quality of their music. Looks or penis size didn't matter.) A suitcase filled with plaster, Vaseline, and a tape measure was lugged to rock hotels, warmly greeted by tour managers.

During the times of the Sexual Revolution, there was no problem finding talented musicians willing to donate their crotches for plaster research. Unfortunately, the first trials were not successful. The casting craft still had yet to be honed, especially now that the Jimi Hendrix Experience was coming to Chicago. Pest had suddenly retired from the force. She was replaced by another Britpop fanatic, Dianne, whose blowjob skills resulted in her being designated the stimulator, or "plater." Cynthia by now had discovered alginates, a molding compound used by dentists, and appointed herself mold and plaster mixer. When Hendrix blew into town, the Plaster Casters were ready for him. He was up for the occasion, and became one of the first to be casted.

The Plaster Caster collection grew, and so did the girls' notoriety. Their suitcase cut a swath through legions of fans outside the hotels. Frank Zappa proclaimed the groupie schtick an art form, and offered to bring Cynthia out to Los Angeles where she could best fulfill her dream of exhibiting many casts in a gallery setting. Dianne had become tired of plating for plaster, and she decided to move to London. So Cynthia moved out to L.A. alone and recruited part-time platers. The Plaster Casters of Chicago two-woman groupie machine was now more of a solo act. Ladies and gentlemen—Cynthia Plaster Caster.

Sadly, Zappa did not live long enough to see the art exhibit dream come true. Seven years after his untimely death, "The Life Casts of Cynthia Plaster Caster" opened at Threadwaxing Space in New York City, prior to exhibits in other cities. In 2003, the documentary *Plaster Caster* came out on DVD. Television, radio interviews, and spoken-word performances have since followed.

Forty-plus years after the first casting, Cynthia is not averse to beefing up her collection with the penises (and, lately, women's breasts) of talented, creative, available people. Some of the casts are for sale in limited editions. Cynthia is currently working on her memoirs. She never imagined the lengths her goofy schoolgirl idea would be taken to.

See also Art and Artists; Music

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Editors' note: The Plaster Casters were a well-known group of women who made plaster casts of rock stars' penises as part of a larger "groupie" phenomenon. The group became a celebrated and controversial group: to some, they were truly "liberated" women who saw men as sex objects; to others, they represented the excesses of the 1960s hippie and

rock-star culture. We asked Cynthia Albritton, founding member of the Plaster Casters, to tell their story in her own words.

■ CYNTHIA ALBRITTON

PLAYGIRL

A product of the sexual revolution and, on some accounts, feminism, *Playgirl* stands as the most successful of the attempts to produce an erotic (if not pornographic) magazine for women. Modeled on Hugh Hefner's incredibly successful *Playboy*, the first issue sold 600,000 copies in 1973, and by January 1974 it had achieved circulation of 1.2 million. The U.S. magazine also made intermittent but only relatively successful forays into Europe (including Germany [1978–1980 and 1989–2003], Russia [between 2004 and 2009], and the United Kingdom [early 1990s]), South Africa, and Brazil. *Playgirl* sought to address female readers who had made a break away from the traditional roles of wife and mother. For original publisher Douglas Lambet, the magazine was part of "the great sexual equalization process"—women wanted the same rights to look as men. The *Playgirl* reader was imagined as having seized the zeitgeist, she wasn't content to be the object of sexual entertainment, and she wanted to be its consumer.

With a mixture of articles, fashion, recipes, and stories, *Playgirl* gave readers a taste of naked male flesh, but even as the magazine claimed to be striking a blow for women's equality, its picture editor Toni Holt told the *New York Times* that "we don't pose men as sex objects. We think of it more as something of social value." The magazine was perhaps particularly important for its eroticizing of heterosexuality for women. During the period that saw most feminist agitation about the problems of heterosexuality, *Playgirl* remained true to its original ethos that men's bodies were alluring to women—that men's bodies might actually be arousing. The magazine's ideals of liberation were to be tested during the conservative 1980s, when its editorial voice moved toward the ideal of the couple and enlivening long-term relationships through expertise and exploration rather than the pursuit of the "zipless fuck."

For some, *Playgirl* has been a barometer of cultural and physical mores—insisting on women's rights to sexual pleasure; an active, if individualized, sexual hedonism; and the freedom to gaze on male bodies—and of the cultural ideal of the masculine body. In its almost 40 years of existence, the magazine offers a fascinating journey through the fashions of the male body, from the classically proportioned Greek god of its early issues, to the large and muscular physiques of the worked body of more recent years. A *Playgirl* centerfold model of 1976 would need to shed 12 pounds of fat and gain 27 pounds of muscle to be a centerfold of today (Leit, Pope, & Gray, 2001). Equally fascinating are the possibilities of tracing both the visual rhetoric of the sexy male body, from its awkwardness in the 1970s to its absolute comfort in this second decade of the twenty-first century, and the topographies of male body hair—1980s centerfolds sported lush chest hair and a full bush, their hirsuteness a testament to the manliness of the 1980s model, to be contrasted with the depilated and buffed nakedness of modern times.

Numerous imitators attempted to steal *Playgirl*'s thunder, though none were as successful or as long-lived—*Playgirl* successfully repelled attempts by *Viva* and *Foxylady* in

the United States, and the United Kingdom's *For Women*, to provide *the* sexually explicit experience for women—although it never quite shucked off the suspicion that its centerfolds were really for gay men. Maintaining circulation has proved difficult in more recent years, and from March 2009 to February 2010, it appeared only online; a print edition returned in March 2010, but the magazine seems increasingly out of date in this era of Internet pornography.

See also Chippendales; Feminism; Manscaping; Pornography and Erotica

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■ CLARISSA SMITH

POETRY

A cursory search of the World Wide Web using the string "poetry and the penis" reveals a significant number of sites devoted to the penis and its properties. Verse treatments include paeans of praise, joking observations, laments for loss of potency and hence virility, and ridicule. In this, such poetry continues a tradition that reaches back to the Classical tradition, especially Roman poetry: Catullus, Martial, Tibullus, and others lampoon their enemies, sigh over nubile youths, or pour scathing ridicule over men yearning for the penises of other males. In such verse, the god Priapus often plays a central role: the protecting divinity of gardens and orchards, Priapus, often represented with a massive, erect penis, also governed the virility and potency of men; and prayers to him frequently sought an extended sexual capacity for oneself and/or a diminished one for other men.

Though the traditional literary canon includes numerous love poems, many of these often of an erotic nature, works specifically and overtly about the penis remain very much in the minority, if not indeed altogether absent. This no doubt reflects the culture's concern with morals and decorum. Nevertheless, much erotic poetry draws our attention to the penis as a missing signifier, so that it becomes present through its very absence. For instance, in John Donne's Elegy XIX, "To His Mistress Going to Bed" (published in 1654), the speaker watches his beloved undress as he waits in bed for her. There are oblique references to the speaker's erection and his capacity to maintain it, for instance in the references to "standing" (ll. 4 and 12) and the notion that white-clad angels can be distinguished from "Ill spirits" because the former set "our flesh upright" (ll. 21–24).

Twentieth- and twenty-first-century poets can be less reticent. For instance, in his "Down, Wanton, Down" (1933), Robert Graves explores the unruliness of the penis and its capacity not only to govern its possessor but also to embarrass him. (Interestingly, the first phrase of this poem, "Down, wanton, down," echoes the meter and cadence of the

opening phrase of Donne's poem, "Come, madam, come," suggesting that Graves' poem is a response to Donne's sexually confident speaker.) Indeed, Graves' representation of the penis as self-willed and unruly is applicable to the history of the penis in poetry: even when the culture has called for decorum and modesty, the penis has refused repression, thrusting its way, often indirectly, into the reader's awareness.

See also Aging, Cultural and Literary Perspectives; Fiction; Idioms and Nicknames

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■ DAVID BUCHBINDER

POMPEII

Pompeii, a UNESCO World Heritage Site, dates back to at least the seventh century BCE. It was built on a rocky spur at the point where the sole navigable river in the Gulf of Naples reaches the Mediterranean Sea. As a seaport with access to the fertile inland where wheat was grown, it evolved into a regional center whose commercial importance attracted outside rulers: Oscan tribesmen, Greeks, Romans, and Etruscans. Following the definitive Roman conquest in 80 BCE, the city population grew to about 25,000. In 68 CE, an earthquake severely damaged buildings, including temples. Reconstruction was slow when Vesuvius erupted in August 79 CE, and was still underway. The eruption lasted little more than a single day and buried Pompeii beneath a thick layer of ash, pumice pebble, and rock, which slowly became a lightweight cement.

Rediscovery began at the neighboring seaside resort town of Herculaneum in the early 1700s, followed by Pompeii a few decades later. Since then, two-thirds of Pompeii has been explored. The material evidence found there, including numerous phallic representations with widely varying significance, evokes life in much of the Roman world; its importance extends beyond Pompeii itself, to illustrate life at the height of its civilization. At Pompeii, excavators found large ithyphallic marble statues that adorned elegant, walled fountain gardens (peristyles). Eight-inch-tall bronzes of ithyphallic beggars holding trays were placed on banquet tables to hold snacks. A small, witty oil lamp of terra cotta depicts a man reading a book by the light of the flame rising from the tip of his penis; the lamp mocks the intellectual whose only use for his penis is to use it for reading. At the entry to the luxurious House of the Vetti was a fresco painting of the Greek fertility deity Priapus, protector of male genitalia, livestock, and gardens, whose attribute is his permanent erection. Here Priapus holds scales balancing a pile of coins against his enlarged

Placentarius (cake seller), ithyphallic banquet serving piece, bronze with silver tray (first century CE), Museo Archeologico Nazionale di Napoli, Italy. Image courtesy of David Willey

penis emerging from his tunic. The phallus represented power, and in the countryside often appeared on fence posts guarding the edge of a field. But it was also the life force, and hence signified eternal life in pre-Roman Pompeii. Two phallus-shaped stone grave markers visible in the National Archaeological Museum of Naples bear dedications to the dead in Etruscan writing.

The erotica of Pompeii became known outside Italy, especially after the venerable Sir William Hamilton, who spent many years in Naples, wrote a study called *The Worship of Priapus*, published in 1786 by the Society of Dilettanti in London. The most famous single Vesuvian sculpture was a Greek import in finely polished white marble, found in the 1750s in a garden at Herculaneum. The sculpture portrays the woodland deity Pan, half man, half goat, gazing lustily at a sweet-faced she-goat. Save for horns, Pan's head and upper body are human, but from waist down he is goatish, and his explicit sexuality shows between furry legs. This sculpture scandalized the Neapolitan rulers of Naples and

the Two Sicilies, and contributed to the later popular belief that Pompeii was destroyed by Vesuvius because of its dissolution. The sight of the phallus intended as a good-luck omen—carved into the basalt cobblestones, depicted in a terra cotta plaque on the wall of a street and even a bakery, or poking from a herm border marker—surprised and titillated the Victorian-era tourists. Today, the over 2 million visitors to Pompeii every year continue to enjoy being shocked, and the tiny, five-alcove brothel remains one of their more popular destinations.

See also Art and Artists; Herm, or Herma

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■ JUDITH HARRIS

PORNOGRAPHY AND EROTICA

Pornography and erotica are not easily defined. Some people claim to prefer erotica because it is, in their opinion, not so violent and more artistic, but the distinction between the two is highly subjective—not in the least because the porn industries themselves sometimes use the word "erotica" to describe their products. It should not be confused with the distinction between hardcore and softcore, which has developed in accordance with censorship regulations and age ratings. Softcore does not show close-ups of genitalia, erections, or money shots (i.e., ejaculation), and it usually contains simulated intercourse. The word "pornography" is often by dictionaries defined as "depictions of erotic behavior intended to cause sexual excitement," but by porn today we most often mean hardcore images—graphic representations of sexual activities, with close-ups of genitals during intercourse. Although there is a vast amount of erotic literature, pornography generally refers to images, still or moving. Furthermore, there is often a conception that pornography lacks other values than the one of sexual stimulation.

Images and narratives that describe sexual behavior have been around as long as humankind. For instance, the Greeks had frescoes in their bordellos showing various sexual positions that made it easier for the customer to explain what was desired. During the French Revolution, pornographic writings contained political satire. For a long time, pornography can be said to be defined by what was deemed obscene and censored or controlled. However, after 1970 in most of the Western world, pornography was either legalized or the definitions of obscenity liberalized to such an extent that porn could be allowed. Thus, porn industries began to develop from minor entrepreneurial efforts (like Larry Flynt and *Hustler* in the United States, the Color Climax Corporation in Denmark, and several others), expanding into what today might be described as various "porn clusters" around the world. One example would be, at least until recent legal changes, the San Fernando Valley in California, United States, and another is Budapest in Hungary, Europe.

In the history of moving pornographic images, four phases can be discerned that follow technological and legal developments. Actual content has not really changed very much. Pornographic images explicitly show people having sex in various ways. In the early twentieth century, so-called stag films, short one-reelers, were clandestinely made and distributed, and they were screened for men in various settings. In the 1960s, this market expanded with 8 mm films that were distributed gradually more openly. With the sexual revolution and censorship liberalizations, the second phase began around 1970, when pornographic films were shown in sex stores, clubs, and porn cinemas. During this time, pornography moved into the public sphere and its availability increased, but this period also saw the beginnings of a critique of pornography from the women's movement leading to the so-called sex wars of the 1980s in the United States. Significant films from this era, sometimes called "the golden age of porn," are for instance *Deep Throat*, *Behind the Green Door*, and *The Devil in Miss Jones*.

In the third phase, from approximately 1980, the VCR became a household item. Pornographic films came increasingly in the form of compilations. Rather than creating a narrative to hold the sexual numbers together, various scenes of intercourse were now connected through a theme or a star. The fourth phase came with the Internet revolution, which has changed both how pornography is distributed and how it is consumed. For consumers, the difficulties or embarrassment (or both) in purchasing or renting pornographic material has all but disappeared. In addition, pornography has become much cheaper, and much material can be found on the Internet for free. Thus, for the consumer, one can say that this is "the golden age of porn." Nevertheless, the producers of pornography are having economic difficulties. One way to adapt to the changes has been by returning to the earlier, entrepreneurial mode of the 1960s and 1970s. Twitter, webcam shows, chats, and other social media are used in order to market and sell pornographic material.

The antiporn movement has accused pornography of being made "by men, for men," objectifying the female body and mainly functioning as affirmative of male sexual pleasure and domination. Indeed, the centrality of the (often large) penis and the emphasis on penetrative sexual practices (penile-vaginal, penile-anal, and penile-oral), as well as the nearly inevitable money shot, do make much porn seem to reproduce a hegemonic masculinity. However, it should be said, too, that pornography is also a popular genre in which women actually are permitted to be promiscuous. Historically, the main target group for pornographic moving images has been men. Although many women profess enjoying and being turned on by porn, the relation between women and pornography has historically been characterized by ambivalence.

Written erotic narratives, most often targeting women, can be found on the Internet on sites for amateur erotic stories but are also quite successful as published material, especially in the wake of the bestselling *Fifty Shades of Grey* trilogy (E. L. James, 2011–2012). Erotic literature can contain pornographic language or be more lyrical and metaphoric in describing sexual acts.

Another development of recent years is the exploration of alternative pornographies: queer, lesbian, and feminist pornography. Already in the early 1970s, some feminists saw the possibilities of pornography to investigate and liberate female sexuality. In the 1980s,

some former female porn performers like Candida Royalle began to make porn for women and for couples. However, the more recent development of queer, feminist, and lesbian pornography picks up its inspiration from avant-garde and experimental filmmakers as well as from political activism. An important issue within alternative pornographies is how to depict sexual pleasure without resorting to hegemonic practices. For instance, if dildos and strap-ons are used in lesbian porn, will it conform to the "girl-on-girl" numbers within mainstream pornography and reinforce the centrality of the phallus? Notable examples are Tristan Taormino and the collective behind *Dirty Diaries*.

See also Bukkake; Chippendales; *Deep Throat*; Film; Money Shot; *Playgirl*

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■ MARIAH LARSSON

PREPUCE

See Foreskin

PRIAPISM

This is the condition of prolonged erection of the penis in the absence of sexual arousal or stimulation. The condition is named after the Greco-Roman god Priapus, who is famed for his constant erection. An erection duration of 4 or more hours is often used as the cutoff for a diagnosis of priapism, although this is somewhat arbitrary. There are two types of priapism, ischemic (formerly known as low-flow) and non-ischemic (formerly known as high-flow). Ischemic priapism is the more common variant of priapism and is a medical emergency. In ischemic priapism, trapping of blood in the erectile bodies restricts the inflow of fresh blood, oxygen, and nutrients. This leads to significant pain

and discomfort. Over time, this can also lead to cell death and tissue damage, in the worst cases resulting in permanent erectile dysfunction. The most common contemporary cause of ischemic priapism is use of injectable drugs for erections; other important causes include sickle cell disease, thalassemia, advanced pelvic or blood cancers, illicit drugs such as cocaine or methamphetamine, or some prescription drugs such as the antidepressant trazodone. Ischemic priapism is managed by irrigation of blood out of the penis, injection of vasoconstrictors into the penis, and, in severe cases, surgical shunt procedures to restore blood flow.

Non-ischemic priapism is the condition in which there is an abnormal connection between the arterial and venous systems of the penis. In most cases, this connection forms after a pelvic or penile trauma. Because the penis is still getting fresh blood in this condition, non-ischemic priapism is typically not painful. Furthermore, because the blood flow is maintained, the erection that occurs in non-ischemic priapism is typically not completely hard and rigid. Non-ischemic priapism is not a medical emergency. In some cases, men may continue to live without treatment. Spontaneous resolution has been reported. Other men do wish to address this condition; in these cases, definitive management may be accomplished with medical therapy, embolization (injection of a substance to plug the connection), or surgical removal of the abnormal connection.

See also Methamphetamine; Spanish Fly

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■ ALAN W. SHINDEL

PROSTATE

The prostate gland is part of the male sexual anatomy. Located superior and posterior to the bulb of the corpus spongiosum of the penis, and inferior to the bladder, the prostate surrounds the urethra. The prostate is 1–1.5" (2.5–4 cm) in size in younger men, while it is often larger in older men. The prostate is homologous to the Skene's glands, which are located on the anterior wall of the vagina and surround the urethra.

The sexual function of the prostate is to contribute a portion of the fluid that comprises semen. Estimates of the exact proportions vary, although they range from 30 to 50 percent. Most of the remainder of the fluid portion of semen comes from the seminal vesicles, which are located just above the prostate. Sperm contribute a small portion to the volume of semen. During arousal, the acini inside the prostate produce prostatic fluid, causing the prostate to engorge. At ejaculation, the smooth muscles within the prostate contract, squeezing the prostatic fluid through the ducts and into the prostatic

Contemporary prostate massager "Eupho Syn" made from silicone by Aneros. Image courtesy of Aneros

urethra, where it combines with fluid from the seminal vesicles and with sperm that have been transported along the vas deferens. Muscular contractions move the semen along the urethra and out the meatus of the penis. In addition to its reproductive function, the prostate also serves as a pleasure organ. Many men who have experienced prostate stimulation report that the resulting orgasms feel more diffuse, more expansive, or larger than penis-focused orgasms. Given the homologous relationship between the prostate and the Skene's glands, and the similarities between reported prostate sensations and G-spot sensations, the prostate is sometimes referred to as "the male G-spot."

Some men experience prostate sensations without direct contact. It is possible to massage the prostate through the perineum, though the sensation is less intense. Some men are also able to feel prostatic contractions during ejaculation. During intercourse or other comparable sexual activities, the bulb of the erect penis may jostle the prostate, adding to the stimulation. And some men who have had their prostates removed have reported that orgasmic sensations decreased, although not all men found that to be the case.

There are three main prostate health concerns: benign prostatic hyperplasia (BPH), prostatitis, and prostate cancer. BPH is the noncancerous growth of the prostate, and symptoms can include difficulty starting the flow of urine, weak flow, frequent urge to urinate (especially at night), and feeling like the bladder can't fully empty. The cause is not known, and the incidence of BPH increases with age. Medication and surgical treatment are both available. Prostatitis is an inflammation of the prostate, and there are three common diagnoses. Type I, acute bacterial prostatitis, is the result of a bacterial infection with sudden onset of symptoms, including pain in the prostate, perineum, and/or lower back; pain and difficulty with urination; fever; and chills. The prostatic fluid will also contain signs of inflammation. In general, antibiotics will resolve the infection. Type II, chronic bacterial prostatitis, most often occurs when a case of Type I does not fully resolve with antibiotics. It can also result from urethral infections or with repeated use of catheters. Type III, chronic pelvic pain syndrome, can result in pelvic pain and urinary symptoms, as well as pain during ejaculation or other sexual symptoms. Whereas the causes of Type I are relatively straightforward, the etiologies of Types II and III are not well known. Some possible causes are blocked glands within the prostate, prostate stones, and hypertonic pelvic muscles. Prostate cancer is one of the more common forms of cancer. It's estimated that 1 out of 6 men will be diagnosed with it and 1 out

of 36 men will die from it. Many cases of prostate cancer are symptom-free, although some signs include frequent urination, interrupted or weakened flow of urine, pain with urination or ejaculation, blood in urine or semen, pain or stiffness in the pelvis, lower back, or hips, partial erections or impotence, and decreased quantity of semen during ejaculation. Radical prostatectomy, the surgical removal of the gland, is the most common treatment, although radiation therapy is another option. Prostate cancer screening is currently controversial. Since this form of cancer is relatively slow-growing, many men die from other causes before the cancer has a chance to spread. Given the side effects of treatment, which include erectile dysfunction, urinary incontinence, and pain, some men choose active surveillance over treatment.

See also Disease; Ejaculation (Male); Orgasm; Semen; Urology

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■ CHARLIE GLICKMAN

PROSTITUTION

Prostitution, also known as sex work or commercial sex, is intrinsically linked to penises, as the overwhelming majority of clients of prostitutes or sex workers of any gender are male. In addition, a significant portion of sex workers are male or transgender women who have not had sex reassignment surgery. Thus, the commerce of sex almost always follows the drives, abilities, preferences, and health of the penis of one or both parties in the sexual encounter. Men, as the primary clientele of sex workers, provide the driving force behind the demand for sex workers' services. Thus, public health campaigns targeting commercial sex frequently focus on penis health. The use of condoms for sexual intercourse during commercial sex encounters (whether vaginal, anal, or—less frequently—oral) is promoted as a means to reduce or prevent the transmission of sexually transmitted infections (STIs). Some research has identified a tension between the interests of some clients who desire condom-less intercourse, and the interests of sex workers, who frequently practice safer sex as a normative part of their profession. The desire of some clients to have unprotected sex leads some to offer higher fees to sex workers in order to persuade or coerce them into agreeing to unprotected commercial sex encounters; some sex workers report being sexually assaulted by clients when they refused such encounters. Alternatively, some male sex workers have reported being tempted to engage in unprotected sex when encountering a client who was viewed as particularly sexually desirable.

Erectile dysfunction (ED) is occasionally an issue that clients of sex workers or sex workers themselves must contend with. The use of ED drugs is commonly reported as an aid for achieving and maintaining an erection during the commercial sex encounter. ED may be linked to a lack of sexual desire or attraction on the part of the male or transgender sex worker, or could be a result of age, poor health, or substance use on the part of the client. Inability to achieve or maintain an erection may also interfere with the proper use of a condom, thus potentially reducing not only the pleasure of a commercial sex encounter but also potentially rendering it risker for the transmission of STIs.

Many sex workers report doing a "dick check" (a visual inspection of the client's penis) before beginning a sexual encounter. A dick check may reveal sores, lesions, or other abnormalities of the penis that may indicate STIs, although many men infected with STIs may experience no symptoms. While an imperfect method for preventing the transmission of STIs, a dick check—in combination with the use of a condom for vaginal or anal sex—may help reduce the transmission of some STIs. Additionally, some STIs may be transmissible even when condoms are worn. Herpes, warts, or syphilis chancres may be present in the area around the penis that is not covered by the condom. Alternatively, some STIs (particularly gonorrhea) may be transmitted via oral-penile sex, resulting in transmission of an STI from the penis to the throat of the person performing oral sex, if no condom is used.

The functioning, health, and pleasure of the penis are at the center of most commercial sex encounters. Condoms are promoted by most sex workers as a normative part of providing professional sexual services, although some clients may resist or be reluctant to use them. Although imperfect, condoms worn for vaginal, anal, and penile-oral intercourse may prevent the transmission of STIs. Erectile functioning is essential for proper condom use, and thus sexual arousal (for the man wearing the condom) or devices to enhance functioning such as ED drugs like Viagra may increase the pleasure and reduce the risk of sex work encounters between male clients and sex workers of all genders. Sex workers have been identified as key participants in their role of educating clients and promoting condom use during sexual encounters, and are considered by many public health authorities in low-income countries as essential to promoting safe sex for all parties in the sale and purchase of sexual services.

See also Body Electric; Condoms; Erectile Dysfunction; Massage and Massage Parlors; Syphilis; Viagra

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■ JULINE KOKEN

PSYCHOANALYSIS

Psychoanalysis refers to a comprehensive body of theories about human development and mental functioning, as well as to an emotionally intensive form of treatment for psychological suffering. Beginning with Sigmund Freud (1856–1939), psychoanalysis has placed a unique emphasis on the interplay between unconscious motivations and subjective meanings in the formation of the human experience. The penis and its symbolic representation the phallus have played a central role in psychoanalytic conceptions of development since Freud's (1905) *Three Essays on the Theory of Sexuality*. Freud argued that healthy psychosexual development culminates in the male child's transition from oral and anal pleasures to his embrace of the penis as the primary organ of pleasure in the act of heterosexual intercourse. Castration anxiety—the unconscious fear that his father will cut off his penis in punishment for his incestuous wishes toward his mother—constitutes a major impediment to the male child's healthy development. It can lead him to retreat from genital desires to neurotic symptoms, which offer disguised substitute gratifications. It can also lead to the formation of sexual perversions, which replace genital sex. The female child, by contrast, must come to terms with her lack of a penis and, in the Freudian model, embrace the substitute satisfaction of becoming a mother. Among the many possible outcomes, difficulties in this area of female development can result in a masculinity complex, in which the female denies the lack of a penis; a homoerotic object choice; and/or a sadistic, devaluing attitude toward men (betraying an unconscious wish to castrate them) as an expression of her envy.

A number of subsequent contributions expanded the psychoanalytic understanding of the penis. Melanie Klein (1882–1960) viewed the child's relation to the father's penis as colored by his experience of his first love object, the mother's breast. Jacques Lacan (1901–1981) portrayed the phallus as a signifier of desire. The child's wish to possess or to become the phallus expresses the universal wish to be desirable to the mother. Heinz Kohut (1913–1981) described the Oedipal boy's need for a joyful and affirming parental response to displays of phallic narcissism, competitiveness with his father, and sexual assertiveness with his mother. By responding with pride, empathic understanding, and appropriate limit setting, parents can play a crucial role in the child's development of a masculine sense of self. Faulty or poorly attuned parental responsiveness can lead to intensified aggressive and sexual demands, which threaten the child's self-cohesion.

See also Feminism; Penis Envy; Phallus

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■ GREGORY RIZZOLO

PUBIC HAIR

See MANSCAPING

PUBLIC BATHROOMS

Public bathrooms have a long association with penises beyond their functional and most obvious use. As a result of the criminalization of homosexuality through much of the twentieth century, public bathrooms served as a venue where gay men met to have sex with each other. Known as "tearooming" in the United States and "cottaging" in the United Kingdom, it would involve two men (most often strangers) engaging in masturbation or oral copulation, while a third, known as the watch-queen, kept watch for police or passersby. This was because of the excessive attention that police paid to homosexuality and gay subcultures, with undercover police officers often frequenting public bathrooms to entrap these men.

The public bathroom holds an important place within sociological studies of homosexuality owing to Laud Humphreys' (1970) classic study, *Tearoom Trade*. By acting as a watch-queen, Humphreys was able to observe the social dynamics of sexual encounters within public bathrooms as well as gain the trust and talk to the men involved. In addition to documenting the activities and communities that existed within this sexual subculture, Humphrey's study was pivotal in highlighting that the men involved were neither perverts nor criminals but in many cases respected members of society. His study also highlighted that many men engaging in these homosexual acts nonetheless maintained heterosexual identities in their daily lives.

As a profound improvement in attitudes toward homosexuality has occurred in the past 30 years, the criminalization of homosexuality has mostly been eradicated, and the Internet has developed as a way of organizing sexual encounters, the importance of public bathrooms to gay men's sexual encounters has waned. Even so, it remains a place of

sexual activity for those who enjoy engaging in either public or anonymous sex, and it is still criminalized by police.

Recently, with the growing visibility of transgender people in society, a new issue involving public bathrooms has emerged: namely, the development of unisex or gender-neutral bathrooms. Bathrooms are one of the few spaces in society that remain gender segregated. One of the barriers has been the urinal and men's reluctance to sit while urinating. This issue has also been raised as an issue of gender equality.

See also Glory Hole; Homosexuality (Male); Tea Rooms; Transgender/Transsexual; Urinals

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■ MARK MCCORMACK

Q

QI GONG (CHI KUNG)

Shih-shui (pronounced she-shway) is an advanced form of qi gong that is focused on strengthening the internal organs and increasing sexual energy. Shih-shui can be traced back to the time of the Tang Dynasty (618–906 CE) and the Taoist *Wu Dao Zi*. Shih-shui is also known as "bone marrow washing," and it is a component of the ancient Taoist Little Nine Heaven system that originated in China circa 2,000 years ago. The practice consists primarily of a series of special breathing and strengthening exercises along with specific energy circulation techniques. The intent is to create a robust immune system, strengthen the skeletal system, and increase ligament and joint flexibility. Practitioners of shih-shui often report that it prevents premature ejaculation and erectile dysfunction by increasing blood supply to the penis and also reduces shrinkage of the prostate gland in older men. Shih-shui or bone marrow washing contains a variety of exercises, among them breathing, massage, and lifting of weights. The breathing exercises target particular organs; these exercises are coupled with sounds emitted by the practitioner, with the intention of vibrating the areas of the targeted organ. The massage aspect is focused on the penis and all of its relevant parts: the shaft, testicles, vas deferens, and prostate. When the practitioner is ready, he will tie a silk cloth around the penis and testicles. He will position himself in a "horse stance," which derives from Asian martial arts and simply means legs spread apart, feet pointed forward, and thighs parallel to the floor, with the buttocks pushed out and the back arched upward to keep the upper body from leaning forward. He will slowly pick up the weights and begin swinging his penis with complete control by using only his hips. Depending on the instructor's permission, weights will start at 3–5 lbs.; however, advanced practitioners have the ability to swing weights over 250 lbs. The final exercise is the washing of the "chi," or life force. The practitioner beats every part of his body with a metal brush in a specific fashion, in order to circulate the chi and to attempt promoting bone marrow growth. Practitioners maintain that if taught and practiced correctly, the ancient exercise of shih-shui represents the "fountain of youth" for the penis.

See also Body Electric

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■ JAMES W. MCNEIL

R

RACE

Race is a set of physical or biological characteristics of socially constructed importance that are presumed to be shared between specific groups of people. Even when penises are ambiguously gendered, as in the case of intersex and transgender, they are always racialized because human bodies are racialized. Talk about the penis, its performance, and male sexual virility is also inherently about race and culture. To men and women alike, bravado and masculinity are essentialized around race and ethnicity, and a male's penis, in many minds, signals his identity and worth. Racialized and cultural stereotypes about stamina, size, and sexual performance are ever-present in popular culture—media headlines, advertisements and commercials, sex toys, music, art, literature, and pornography.

Unlike the days of ancient Greece, when "an uncircumcised and small penis was culturally seen as desirable in a man, whereas a bigger circumcised penis was viewed as comical or grotesque, [and] usually found on 'fertility gods, half-animal critters such as satyrs, ugly old men, and barbarians,'" according to Kenneth Dover in *Greek Homosexuality* (1978), modern culture places a premium on big penises—however "big" is constructed. White men with sizable penises are headlined as exceptions, not as social threats, exotic primitives, and freaks of nature as are black and brown men. Nor are white men animalized in the way that black men's imagined, rumored, or real penile largess is a presumed norm that also makes them less than human. In the non–porn star world, actors Jon Hamm and Liam Neeson, actor and underwear model Mark Wahlberg, rocker Pete Wenz, athlete and underwear model David Beckham, and rockers Tommy Lee and Mick Jagger are known among crotch watchers for holding their barely veiled private parts perpetually in the public's gaze. The HBO series *Hung* (2009–2011) features a white middle-aged male prostitute whose livelihood is based on his ability to visually astound and satisfy any woman, and the MTV comedy *The Hard Times of R.J. Berger* (2010–2011) follows the fictional life of an especially endowed nerdy white high school student. Mark Wahlberg stars in the campy *Boogie Nights* (1997) with the climactic reveal of his prosthetic third leg, and Dian Hanson's *The Big Penis Book* (2011), Giovanni's annual calendar *Bites XXL* and *SuperSized* (2011), and BelAmi's *Oversized* (2011) are photographs mostly of white males. Comic music pop star Jonny McGovern (aka "Gay Pimp") features predominantly white males in the bulge-centric videos from his album *The Gayest of All Time* (2012): "Likin' Big Dicks," "Dickmatized," and "Man Areas." Marketing whiteness and the power of the

white phallus to white audiences validates that white men hold their own in the penile prowess arena. The presumably white heterosexual online readership site "Celebrity Sex: Celebrity Males with the Biggest Packages" (YourTango.com, June 2013) salutes 10 white males and two black males. The gay online site "Top 15 Celebrity Bulges of 2102" (Papermag.com) pictures 14 white males and one male of color. Of the "20 Famous Big Dicks" (Jezebel.com), only four are black males. This exception to the common perception that penile endowment is exclusive to black and brown men is further challenged in the unofficial verification that the male with the "world's largest penis" is Jonah Falcon, a white New York nonporn actor who describes his endowment thusly: "When I'm fully, fully hard, I'm longer than my forearm and bigger than my wrist" (thedailybeast.com, May 6, 2013).

A conscious self-deprecation characterizes white men and their alleged smaller penises, underscoring cultural critic Stanley Crouch's quip that "white men don't have to jump [when] they own the teams" (National Public Radio 1995). White men define their power and albeit their masculinity beyond physical prowess through their money, property, influence, materialism, and whiteness. The White Mind versus Black Body dichotomy that Eldridge Cleaver outlines in *Soul on Ice* (1968) represents historical attitudes that linked black nationalist perspectives with black sexual strength as in Richard Wright's short story titles "Long Black Song" and "Big Boy Leaves Home." For white men, however, embracing the myth of the small penis has not been debilitating socially or psychologically. The inaugural "World's Tiniest Penis Contest" (2013) in Brooklyn, New York; Howard Stern's "Smallest Penis Contest" (2009); and a Danish erotica website's "World's Smallest Penis Contest" (Singlesex.dk 2012) subvert the bigger-is-better myth. White men twist and contort their flaccid penises, their testicles, and their scrotums in Simon Morley's popular "Puppetry of the Penis: The Ancient Art of Genital Origami" live comedy routines, and average five white Joes and one black Joe bare it all in *The Full Monty* (1997), demonstrating a bold reclamation of their virility despite financial woes. New York City politician Anthony Weiner's sexting scandal prompted social inconsequence and adolescent innuendo with this white male and his penis even when size is not the issue: "Weiner Exposed," "Same Old Schlong and Dance," "Mounting Pressure on Weiner," and "Weiner Sagging in the Polls." Jonah Falcon, the subject of an HBO documentary and media interviews, pokes fun at himself and his "world's largest penis" reality (allegedly 9 inches flaccid and 13.5 inches erect) in a viral YouTube dance tune "It's Too Big," a collaboration with gay musician and comedian Adam Barta. The female singer in 20 Fingers' cheeky "Short Dick Man" clarifies that she—and presumably other women—have no time for an "eeny weeny teeny weeny shriveled little short dick man." This video includes more white males than men of color in the video narrative's measurement lineup. White males' self-mocking contrasts black males' behaviors and others' attitudes that connect black men's identities with their prized penises.

Black manhood, on the other hand, is synonymous with an oversized phallus. Whites, blacks, and others—men and women alike—take the black male penis far more seriously, consciously or unconsciously harboring myths that become the realities in some minds: that all black men are freakishly endowed, that they are Energizer-bunny sexual machines, that they are sexual experts. Appealing to heterosexual, gay, and bisex-

ual viewers, this culturally layered introduction to the porn site Submittoblack.blogspot highlights both the animalization of black male bodies because of penile endowment and capitalizing on the perpetuating myth that black men are sexually promiscuous and nondiscriminating: "If you think that all this big black cock thing is just a myth and white guys have the same big cocks as black dudes, just take a look at this gallery here. It's the finest collection of luscious *monster* black dicks that are *ready to penetrate any wet hole in sight*. A well-endowed black male is the *ultimate sexual being*. This site is a shrine to his *power, masculinity, and superiority*." Notions about black men as animals and freaks prevail in literature, popular culture, and pornography. In pornography, black males with large penises are machines, brutes, beasts, Blackzilla, Mr. Horse Cock, black stallions, Cockasaurus, studs, bucks, bulls, monsters, Abominable Black Man, "Mandingo," Super Monster, and Monsters of Cock. Black males' penises are bigger than life, freaks—akin to the Greeks' association of "biggest" with animalist and grotesque: "gigantic," "extra big dicks," "super big," "biggest," "OMG 18 inches," "megaCock," "mammoth," "magnum." The Dirty Hairy's Amateurs video series features, in *Mister 18 Inches' Neighborhood, Part 2*, "the biggest bro' in the biz!" "[T]his black stud [with] a foot-and-a-half of fun." World track star Linford Christie's lycra-covered bouncing bulge is nicknamed "lunchbox" by the national media, and basketball star Patrick Ewing allegedly had his oversized member strapped to his leg during games. Black males as sexually insatiable machines are at the heart of such tunes: Keith Sweat's "I'm Not Ready" and "Nobody"; Shaggy's "Luv Me, Luv Me"; Ginuwine's "All Nite / All Day"; and Doc Box and B Fresh's "Slow Love." The popular TV drama *Nip/Tuck* (Season 5, Episode 5) and the Tumblr site *Cuckold Delight* reveal fictional and real "stud parties" where white couples invite young, virile, and presumably endowed black men to copulate with their very willing white female partners. *The Autobiography of Malcolm X* discusses examples of black males as studs and sexual curiosities for white couples and white women. James Baldwin's play *Blues for Mister Charlie* includes a scene where white male churchgoers alleged that if a white woman has sexual relations with a black man, she will be physically ruined since black men are like "orangutans." Black men's largess further connects them with hypersexual deviance, branding them as rapists, criminals, illiterates, thugs, gangstas, menaces, and dangers to civilized society, and as threatening inflictors of pain: itsgonnahurt.com and "Monster Black Dicks Plowing White Boys' Virgin Asses" (whitebuttbombers.com). D. W. Griffith's *Birth of a Nation* (1915) visualizes and warns of the white hysteria of the freed black male rapist bent on ravaging virtuous white womanhood and disrupting the southern white patriarchal order. Black males further embrace and perform black masculinity as sexual violence in these tunes: The New 2 Live Crew's "Suck My Dick" and "Pussy and Dick Thing," The Notorious B.I.G.'s "Bust a Nut" and "One More Chance," and Geto Boys' "This Dick's for You." Despite the impossibility of identifying the biggest penis or knowing that all partners prefer big penises, preoccupation with the penis prevails publicly and secretly. Black male rappers—and nonblacks co-opting this hypermasculinist racial posturing—flaunt an illusory and limited power and manhood through perpetual crotch grabbing, paying homage to the Big Black Cock (BBC): 2 Live Crew's "Dick Almighty," 50 Cent's "Magic Stick," New Boyz' "Tippin' on My Dick," and N.W.A.'s "She Swallowed It."

Activist Eldridge Cleaver's penis pants, designed by him allegedly to distinguish men's pants from women's, carried this provocative ad headline: "Walking Tall . . . Walking Proud . . . Walking Softly but Carrying It Big . . . You Will Be Cock of Walk with the New Fall Collection from Eldridge de Paris." Cleaver himself models in the pants in the ad. A black woman dating interracially in Spike Lee's *Jungle Fever* jokes with her black sister friends that she will prove her attraction to black men this way: "I will make a pilgrimage to Africa, the Motherland, and find myself a true tribesman. . . . A true Asiatic black man. With a dick down to his knees to keep me happy for days. . . . Oh, Zulu dick!" The prevalence of alleged leaked peen self-photos of singer Chris Brown, actor Jamie Foxx, and athletes Greg Odens and Marcus Jordan validate for many that the big black penis is not a myth. White manhood, at least according to country music star David Allan Coe in his tune "Nigger Fucker," reveals a thinly veiled homoeroticism as the white singer feigns disgust at performing cunnilingus on his white wife who has run off with a black man "whose dick was so much bigger" and that he "ate the pussy where that big black dick had been." These various attitudes are as much about cultural assumption, presumption, imagination, and performance as reality.

Even as there are multiple religious and cultural penile practices such as circumcision that have little to do with virility and size, presumptions and assumptions about boys and their penises as related to size, manhood, and virility prevail in literature, media, and popular culture. And while there is no direct correlation between penis size and sexual pleasure, perceptions about penises cross cultures. Asian males are mocked and blatantly effeminized for their small bodies and small penises. What is deemed "big" among Asians is allegedly "average" for North American males. Personal commentaries—like "Erect Penis Length of Men from Ethnic Groups" (gaybanker.blogspot.com/2005); the parody "Men's Health Magazine Puts Out Annual Penis Size by Race" (outhousedaily.com/2013/04), alleging these penis lengths: African American (10 inches), Caucasian (6.1 inches), Asian (5.8 inches), Pacific Islander (5.5 inches), Hispanic (5.4 inches), and Native Americans (5.1 inches); and "Men's Problems: Penis Size" (netdoctor.co.uk), alleging these measurements: Black (6.89 inches), Caucasian (6.22 inches), Hispanic (6.15 inches), Native American (5.66 inches), and Asian (5.33 inches)—give these myths power to circulate across the globe, leaving perceptions about individuals and groups stagnated between shades of black and white. The statistically unscientific "World Penis Map" (2012) racializes male endowment globally: "A new study ranked the world's countries by average length of erect penises and found that the Congo is home to the most well-endowed individuals. At 7.1 inches, their enormous sex organs put them at the top, just above the male populations in Ecuador (7 inches), Ghana (6.8), Columbia (6.7), and Iceland (6.5)." No penis exists devoid of racial or ethnic cultural associations. Unlike other racialized bodies, black and brown male bodies—observed through this lens of the phallus—are animalized, criminalized, exoticized, and ultimately dehumanized in this ongoing cultural unwillingness or inability to separate truth from myth.

See also Art and Artists; Circumcision (Male); Definitive Penis Size Survey; Film; Kinsey Report; Lynching; Music; Phallus; Pornography and Erotica; Scandals; Size; Television

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■ NEAL A. LESTER

RAPE

The definition of rape has been historically and culturally contingent. In the Code of Hammurabi and then Judeo-Christian tradition, only unbetrothed, unmarried virgin females could be raped, and the crime was against her father; she was but chattel. In Deuteronomy 22, the rapist was to marry his victim and pay off the father to avoid blood feud. Some states in the United States long defined rape as "penetration, against her will, not his wife." The marital rape exemption lasted in many states until the late twentieth century, as did the idea that "impure" women could not be raped (removed from Mississippi law in 1998). In some parts of the world today, a woman who has been raped is killed for sexual impropriety.

More recently, lack of consent became the focus in the United States, as in cases in which the victim was incapable of consent due to age, drug or alcohol intoxication, or other reasons. In 2013, the U.S. attorney general announced a new definition, urged by advocates for rape survivors, changing the 1927 definition "carnal knowledge of a female, forcibly and against her will" to "the penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim." While this is clearly a step forward, given its recognition of the potential for men to be raped as well as the use of objects or other orifices besides the vagina, it is not used in all states, which retain the right to determine their own definitions. Twelve states do not actually use the word "rape" in their state laws against sexual violence. But the U.S. federal government will at least expand its way of counting rapes, while even senatorial candidates, among others, continue to think in biblical terms.

It is a fact that not all men rape. However, all males carry the primary weapon used in rape—the penis—and far too many of them use "the tool" for that purpose. The Rape, Abuse and Incest National Network (RAINN) reports 207,000 sexual assaults per year in the United States, two-thirds of which are perpetrated by someone known to the victim.

Given that more than half remain unreported, it is difficult to know the real numbers. Reports suggest that 3 percent of men and 20–25 percent of women are raped.

The explanation for rape lies not in mere possession of a penis, of course, but in how the penis is perceived, how it is treated, how sexuality is defined and experienced, and the cultural perspective on the penis and on heterosexual intercourse itself. I say "heterosexual" here with full awareness that male rape exists as well, but the perpetrator is most often a heterosexually identified male, and rape by women remains extremely infrequent, regardless of the claims made by advocates of a gender-free analysis of violence. In many cultures, a man who has been raped is reduced to the category of a woman (see Bonthuys 2008). Those raped are feminized.

Andrea Dworkin was known for her radical feminist critique of intercourse in patriarchal fantasy as too much of an equivalent to rape, as if, in the male supremacist mind, all sexual penetration is an expression of imperialist domination fantasies. In an oversimplified interpretation, all (heterosexual) sex is rape. And, in the context of patriarchal culture and the men who live it out, she makes a strong point. But she also notes, as stated above, that this is not biological essentialism, but a cultural code, a structured practice, a habitus that perpetuates the subordination of women. Rape becomes common in certain social conditions and not in others. Rape is as much discourse as it is practice. Sanday's *Fraternity Gang Rape* is a classic example of such a discourse, as is Lefkowitz's *Our Guys*. Consider why, for example, all heterosexual intercourse is only thought of as penetration, instead of enfoldment or encompassing. Penetrative discourse privileges the penis.

To comprehend the extent to which the penis is privileged by Western culture, a close examination of linguistic frames proves an informative foundation. As Timothy Beneke has pointed out in *Men on Rape*, female beauty is perceived as danger (blonde bombshell, femme fatale, etc.), attraction places all power in the object of a man's attraction (the one who is attracted is pulled toward the one doing the attracting, as metal filings to a magnet), and once the man is "turned on," like a light switch, it is the responsibility of the one who set off the switch to bring the man to his desired orgasm. Nowhere in this linguistic frame is any recognition of male responsibility or agency found. If one's penis is hard, it is someone else's fault. And men can feel, as indicated by Jay, one of Beneke's informants, that the attractiveness of women is a come-on (this is a curious double entendre), a form of unwelcome power over and, in fact, a disempowerment of the perceiver, who is "attracted" to the fatal allure of the woman. Jay feels humiliated, and admits it makes him angry enough to consider rape—as payback.

This "felt powerlessness" in the face of female beauty appears far too common in Euro-American cultures, where rape is frequent (the UN estimates that rates in Europe and the Americas are nearly double those of other continents at 200–400 per 100,000 people, though some countries in Southern Africa are also quite high). This fact contradicts the common misperception that, as a society, the United States is postfeminist and that much of what women demanded is now available. Our hard-won freedoms have not included freedom from sexual violence. As evident in a recent overview by Donnan and Magowan (2010), it is clear that the proliferation of such male-dominant views of penises and of rape itself is one outcome of globalization of the sex industry, online pornography, sexual violence in warfare, and numerous other practices.

However, in a global view examining the full range of human possibilities, this perspective and subsequent practice comprise but one among many. Anthropologists such as Sanday (1981) have examined rape from a global perspective and determined that the behavior is hardly a human universal. In fact, some societies in historical record had a respectful view of women such that the idea of forcibly penetrating a woman was anathema, a conceptual impossibility (see Helliwell 2000). Sanday and others found a range of human societies from ones with sex and gender egalitarianism (where rape has been practically nonexistent), to what has been called "mythical male dominance" (a midpoint on a spectrum), and on to full male dominance—such as our own Western societies. In the sex- and gender-egalitarian cultures, the penis is not privileged over the vulva; such societies see labor by women and men as interdependent and not hierarchical, and envision any violation of the balance as a threat to the entire society (see Lepowsky 1993).

Rape, then, is a cultural choice, supported by other institutions such as the sex division of labor, child care arrangements, and the perceptions of genitalia and sexuality. We also know that the military and warmaking are correlated with higher rates of rape. In the U.S. military, rape is rampant; the Department of Defense estimated that 26,000 rapes took place in 2012, with less than 1 percent resulting in a court-martial conviction. Fifty-three percent of the assaults were against men, the majority by other men. But given that women only represent 15% of the military, rates for women are much higher. Rape is also a tool of war against the perceived enemy. One to two million German women were raped by Russian soldiers at the end of World War II. Some 60,000 Bosnian women were raped in the 1990s conflict in the former Yugoslavia. Serb soldiers informed their rape victims that they would give birth to Serbian babies, as if this were a method to undermine the Bosnian people.

In the midst of all the methodological difficulty of actually measuring how much rape exists, there is one small glimmer of hope: the rate of rape in the United States was 42.8 in 1992 but it had dropped to 26.8 by 2011. The new definition of 2013 will likely lead to an increase that reflects a more accurate assessment, but we can hope this will also start declining as well.

See also Feminism; Military

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■ DON CONWAY-LONG

RELIGION

Religion encompasses the ways that humans have sought to understand what is quintessentially mysterious—the cause, nature, purpose, and significance of life, including birth, growth, fruition, decline, and demise. Religious historian Jeffrey Kripal has surveyed the enduring semiotic significance of both the "phallus and vagina" to world religions, finding, "Sexual organs and processes are evident in creation myths that employ the trope of human sexuality to express cosmic origins to the moral debates surrounding genetic engineering and human cloning (that is, conception outside the female womb)" (7077). Debates continue on key intersections of the penis with religion, including circumcision and statuses within religion based on whether one has a penis (e.g., women being excluded from the Catholic priesthood). These debates speak to the continuing patriarchal character of the major world religions.

The oldest and nonpatriarchal associations of sexuality with religion centered around depictions of the vulva as representing Mother Earth and Nature, arguably the first human religious idea. While many commentators believe that this vulva focus indicates that early humans were ignorant of the role of the male in procreation, this is not credible. Rather, early humans might have known that while procreation is predominantly a feminine process, it involves masculine participation. Ancient humans might also have had an understanding of the feminine principle as including the masculine, for the male and female genitals are not opposites of one another, but analogues (e.g., the penis with the clitoris, and the testicles with the ovaries).

If the earliest humans were not ignorant about the male role in generation, later patriarchal cultures flagrantly incorporate misinformation into their religious beliefs, promoting (along with science and philosophy) the notion that "an organism's entire structure resides in the sperm" (Tuana 149). This distortion remains at the root of Christian theology, which posits that God inseminated Mary with an exact replica of himself, resulting in a child to which she contributed nothing but nurture. Jeffrey Kripal notes that "any prayer, devotional sigh, scriptural text, or sacred story that understands the divine as a 'father' is an implicitly phallic expression" (7077). Correspondingly, the mother-vulva has long been excluded and/or diminished in relation to the divine.

As many societies and hence religions became explicitly patriarchal, in the Near East, for example, from the third to the first millennia BCE, male ascendancy was immortalized in sexually violent "creation myths," as when the younger god Marduk slays the older nature/serpent/goddess Tiamat, forming the world from her dissected body. One ancient text specifically speaks of Marduk killing Tiamat through her open mouth (a vulva symbol) with his penis.

Patriarchal religions of the Abrahamic traditions installed a transcendent, father-phallic god with homoerotic implications (Eilberg-Schwarz), while demonizing earthy sexuality, particularly female sexuality as well as the actual homoeroticism and the eroticism associated with nature spirits. Even the penis was not spared, with the papal-approved witch-hunting manual *The Malleus Maleficarum* (26) averring, "The devil lies in the privy parts of men." But, men had divinity on their side too and were largely spared the fate of being tortured and executed as witches, because, as the *Malleus* explained, Jesus chose to incarnate as a man. The penis also figured prominently in the activities of said witches,

who supposedly launched magical castrations on the human penis, while also seeking out intercourse with Satan and his curiously cold penis. Satan, that goaty, woodsy presence, was a demonized version of the phallic and animalistic Greek nature god, the fluting Pan. Curiously, during the same historical period, Renaissance art took pains to visualize Jesus' penis, as Leo Steinberg demonstrates in his classic study, *The Sexuality of Christ in Renaissance Art and in Modern Oblivion*.

Particularly with the coming of European imperialism and the scientific revolution, a new type of worldview emerged in which the phallus was severed from its ancient association with fertility, and now became identified almost wholly with destruction, not only with weaponry but also with science's invasive penetration of (Mother) Nature's "secrets." As in the ancient Egyptian story of Isis and Osiris, the actual penis did something of a disappearing act and a substituted artifact became the object of worship.

We can distinguish the phallus, a symbol of male authority, from the biological penis. Reverence for the fleshy penis originated in reverence for nature—with accompanying notions of bliss, ecstasy, fertility, exuberance, humor, and transformation. But patriarchal phallus worship is something different. Contemporary patriarchal phallic worship can be traced in the United States in its cult of violent masculinity (particularly pronounced in popular culture) as well as a national gun obsession. When Islamist terrorists on September 11, 2001, attacked the World Trade Towers, they effected a symbolic castration, to which the United States responded with more phallic violence in the war to "topple" Saddam Hussein (who actually had nothing to do with the 9/11 attack). The ensuing War on Terror continues to be riddled with patriarchal phallic religiosity, manifesting in this declaration from fundamentalist Christian U.S. Lt. General William G. "Gerry" Boykin in his rebuke to an Islamist enemy: "My God is bigger than his god" (Cooper). Mary Daly (226), the radical feminist theologian, mocked this type of phallic divinity as a "god/rod."

In many ancient as well as modern sacred traditions, the penis is understood in relation to protection and fertilization. Shiva, of the Hindu pantheon, dances the world into—and out of—being and also connects the penis to notions of transformation "of consciousness and . . . the profundities of sexual pleasure with religious rapture and contemplative" (Kripal 7083), understandings suppressed by the celibate monastic tradition. There is also Kokapelli in the Pueblo Indian tradition in the United States. Although symbolically castrated in tourist depictions, Kokapelli (like Pan, a flute-playing and fertilizing figure) originally sported an outsized penis, signifying both humor and fertility. The Vodun Gede also is associated with outsize phalli (which can be wielded by men or women "ridden" by this force). Gede is "Lord of Life as well as of Death," the erotic principle that powers the cycle of existence, with both beginnings and endings. All of these understandings of the cosmic and divine erotic principle as embodied in the penis are vastly different from the kind of mechanized death-dealing power of the profoundly unnatural phallus.

Religious studies scholar James Nelson reminds us that the actual penis is more often soft than hard and is a manifestation of the metaphysical principles of creative darkness, mystery, and receptivity. Many evolving religious understandings of the penis—associated with some neopagan, feminist, queer, trans, and otherwise sexually liberatory traditions—recall those ancient religious and ritual artworks and ideations that have celebrated the penis, including in contexts that incorporate bisexual or androgynous imagery.

The history of patriarchal domination and abuse of women, of nature, and of anyone identified with either of these was foundational to practices of European colonialism in Africa and the Americas. This overall legacy of misogyny, homophobia, racial and gendered oppositions, and sex negativity has made it difficult to comprehend the human legacy of sacred sexuality. Feminist and related sexual liberatory projects seek to reinvest divinity into sexuality, including by restoring reverence for the vulva-Mother, while also dethroning the phallus and thus also restoring reverence for the penis.

See also Art and Artists; Bible; Feminism; Holy Prepuce; Nationalism and Colonialism; Mythology and Old Norse Religion; Origenes; Papal Testicles; Phallocracy; Phallus; Witch Hunts

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■ JANE CAPUTI

S

SAMBIA TURNIM

The Sambia are an indigenous group of the eastern highlands of Papua New Guinea whose practices and beliefs surrounding sex and gender were extensively explored by anthropologist Gilbert Herdt. Their recognition of a third sex (i.e., not male or female) attracted the interest of social scientists interested in understanding how biological and cultural factors shape sexual and gender identities. When discovered at birth, the child is referred to as *kwolu-aatmwol* in the local language. *Kwolu-aatmwol* means "male thing-transforming-into-female thing," though, in popular discourse, Sambia use another term, from Neo-Melanesian Pidgin, *turnim-man*, which refers to "turning into a man." Research by Herdt and physiologist Julian Davidson on a small number of Sambia individuals provided psychosocial, behavioral, and hormonal data supporting the diagnosis of 5-alpha-reductase deficiency in males causing biological differences from so-called normal males. These 5-alpha-reductase-deficient males, or *turnim-man*, are seen growing up and adapting to the traditional culture without medical intervention in their gender development and lifestyles. Two anatomical attributes of the *turnim-man* at birth are the lack of an external penis and the odd shape of the skinfolds normally interpreted as labia majora in female infants. *Turnim-man* children are initiated into the men's cult as if they were biologically "normal" precisely because the Sambia anticipate the child's body will undergo further biological masculinization at puberty. Sambia *kwolu-aatmwol* children are stigmatized in a cultural environment that emphasizes extreme gender differentiation and sexual antagonism between males and females. Sometimes the *kwolu-aatmwol* is teased and humiliated by peers for having "no penis." Unless he becomes distinguished as a shaman or war leader, the *turnim-man* is typically quietly disparaged for lacking typical masculine traits. For social scientists, the Sambia *turnim-man* provides an important illustration of the force of culture in shaping gender identity and the interpretation of biological sex, refuting claims that sex is reducible to and determined solely by biology.

See also Intersex/Hermaphrodite; Testosterone

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■ JENNY MUNRO

SCANDALS

Scandals, events in which people, most commonly of high status, behave in disgraceful or shocking ways, often involve the penis. The penis has been the centerpoint of countless scandals throughout history.

Perhaps the most common form of scandal involving the penis in the United States is the political sex scandal. U.S. politicians as early as Alexander Hamilton have engaged in affairs and other sexual behavior that discredited them or harmed their careers. Most recently, Anthony Weiner (D-NY) sent photos of himself, including a close-up of his penis, to multiple women under the alias "Carlos Danger." Perhaps the quintessential sex scandal in Americans' political memory involved President Bill Clinton and his sexual relationship with Monica Lewinsky. The nation was transfixed by questions about fellatio, phallic cigars, and semen stains on a blue dress. Political sex scandals are certainly not confined to the United States, though. Peter Dowling, an Australian politician, resigned in 2013 after it was revealed that he had sent explicit photos, including a photo of his penis in a wine glass, to a woman whom he was having an affair with. While these sexual misbehaviors are themselves damaging to men's reputations, the assumption that these indiscretions are indicative of major character flaws is perhaps even more damaging.

Scandals involving the penis are not always about affairs, though. Sex abuse scandals are also quite common. Perhaps the most prominent sex abuse scandal thus far in the twenty-first century is the perpetration of child sexual abuse by Catholic priests, which has spanned decades. Indeed, it is rumored that Pope Benedict XVI's retirement from the papacy may have been somehow linked to the scandal. As of April 2014, the only time Benedict XVI has made a public statement since his retirement has been to defend himself against accusations that he played a role in covering up the abuse of children by Catholic priests.

In many cases, the penis itself is often considered to be scandalous. In fact, various popes throughout history have gone so far as to order the removal or covering of penises in works of art because their presence was believed to incite lustful thoughts. This view of penises themselves as scandalous is not a thing of the past. Today it is common for women's breasts and genitalia to be shown in movies and on "premium" TV channels like HBO and Showtime, but penises are still quite rare.

See also Fellatio; Film; Penis Removal; Phallus; Religion

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■ CLIFF LEEK

SEMEN

Although human semen is a vehicle for the administration of sperm, it is also much more than that. Sperm accounts for only about 5 percent of the ejaculate. If the sperm is extracted from semen, the product left over is called seminal plasma. Seminal plasma is an extraordinarily complicated concoction of chemicals, including hormones, neurotransmitters, endorphins, and immunosuppressants. Within an hour or two after insemination, there are detectable elevated levels of some of these seminal chemicals in a woman's bloodstream. Thus, some of the ingredients in semen cross through vaginal epithelial tissue and get into the woman's body where they can have far-reaching effects.

There is growing evidence that the chemistry of semen evolved to enable males to promote their own reproductive best interests. Consider some of the possibilities—semen contains not only male sex hormones but female sex hormones as well. These include hormones (e.g., follicle stimulating hormone and luteinizing hormone) that trigger the release of an egg when a woman is in the fertile phase of her menstrual cycle, and could explain instances of induced ovulation where females get pregnant at other points in the menstrual cycle. Semen also contains a variety of compounds that function to suppress the female's immune system and prevent her body from treating sperm as foreign invaders and killing or incapacitating sperm.

Semen may have antidepressant properties. In one American study, heterosexual female college students who were having unprotected sex and being exposed to semen on a regular basis were less depressed than those who were not being exposed to semen (i.e., those who were having sex with condoms and those who were not having sex at all). There is also evidence that mechanisms operating at the level of the testicles adjust the composition of the ejaculate to fit the occasion in which it occurs. Research shows that how semen is harvested (masturbation versus coitus) and the context in which it occurs affect the probability of conception as a result of artificial insemination. Semen collected from males who use their imagination to achieve sufficient sexual arousal while masturbating is less likely to lead to impregnation than semen collected from males who masturbate while watching explicit pornographic material. And just as everyone has a unique biochemistry, the same is true for semen. Each man has a "semen signature" of sorts. Growing evidence shows that impregnation as a consequence of exposure to unfamiliar semen increases the risk of pregnancy complications and spontaneous abortion. There are also reasons to believe that repeated exposure to semen from a particular male may not only promote healthier pregnancies but also reduce the incidence and/or severity of morning sickness.

See also Artificial Insemination; Ejaculation (Male); Masturbation; Sperm; Withdrawal Method

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■ GORDON G. GALLUP, JR.

SEX EDUCATION

Sex education teaches individuals about human sexualities, including anatomy, reproduction, intercourse, sexual orientations, and relationships. Sex education can be informal: parents, peers, and the media serve as conduits for information about sexual activity and relationships. However, "sex education" usually refers to formal education programs in middle and high school settings in which teachers or other authority figures disseminate information to students.

Sex education is a hotly debated topic in the United States. At stake in these debates is how much the next generation of young people should learn about sexuality, as well as how to protect them from the negative outcomes of sexual activity. In an effort to protect young people, schools generally utilize one of two sex education curricula: abstinence or comprehensive. In an abstinence education classroom, students learn that sexual activity should occur only in the context of the heterosexual married relationship; earlier sexual activity can lead to pregnancy or sexually transmitted diseases, meaning students should abstain to protect themselves. In the comprehensive sexuality education classroom, students learn that abstinence is one of many options to prevent some of the negative outcomes of sexual activity; other options include contraceptive methods and sometimes abortion. In addition to more information about contraceptive methods, comprehensive sex education curricula do not assume that all students identify with a heterosexual orientation. The goal with each of these programs is to delay the onset of sexual activity in order to protect young people from diseases or pregnancy in their teenage years.

In many sex education programs, students will learn about the anatomy of the penis, including its parts and their functions. What is the penis's role in human reproduction? Why is sperm produced? Where is it produced? How does it fertilize an egg? In addition to teaching about the parts and reproductive roles of the penis, boys will learn about culturally accepted hygiene practices surrounding the penis. How often should a boy shower and clean himself? In other words, students learn the basic biology and reproductive functions of the penis.

In a comprehensive sex education program, students will learn about contraceptive methods, including, in particular to the penis, condom usage. Students may learn how to use a condom from written and/or pictorial descriptions. Some students may experience live or videotaped presentations on how to use a condom; the proper technique for putting on and taking off a condom is demonstrated on a banana or another phallic object. The condom lessons are one of the more controversial aspects of sex education; parents or other community members believe that learning how to use a condom will

incite teenagers to become sexually active. Despite this fear, current research shows that information about contraceptive usage does not produce more sexual activity in students.

While abstinence education received a lot of attention and support in previous decades, current research shows that comprehensive sex education is the best way to prevent students from the unwanted outcomes of sexual activity. The federal government now funds both abstinence and comprehensive programs in public schools in an effort to prevent teenage pregnancy and sexually transmitted diseases.

See also Condom; Disease; Sperm

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■ CHERYL LLEWELLYN

SEX TOYS

Sex toys are objects or devices whose primary purpose is sexual pleasure. A wide range of sex toys is currently available from many different manufacturers, with many variations in design, purpose, quality, material, and price. Vibrators are either battery powered or plug into a wall socket. Most of them contain a motor that causes an off-center weight to rotate, resulting in a vibration focused at the motor. Vibrators can be used either internally or externally, especially on the clitoris, glans of the penis, perineum, anus, or nipples. While many people assume

A variety of contemporary sex toys, made from silicone. Image courtesy of Good Vibrations, http://www.goodvibes.com

that vibrators are only used by women, many people of all genders enjoy the sensations that they create. Another common assumption is that vibrators are used to simulate intercourse. Since the nerves that respond to vibration tend to be concentrated on the skin, at the anus, or within the first few inches of the vagina, many users prefer to use them externally. They are also enjoyed by the many women who need clitoral stimulation to reliably orgasm during intercourse. Dildos are designed to allow a thrusting motion or deep penetration. Available in many sizes, shapes, colors, and materials, dildos provide many options for users. Some are curved or have a shape for G-spot or prostate stimulation as well. Dildos that will be used by more than one person or for anal play should be covered by a condom or be made from a nonporous material to avoid bacterial transmission. Further, anal toys should be smooth to allow easier penetration, and should have a base to ensure that they don't completely enter the rectum. Many dildos can be used with strap-on harnesses, which hold the dildo in approximately the same position as a penis. Strap-ons can be worn by women with partners of any gender, and some harnesses are designed for cisgender men (men whose gender identity and physical body are in alignment, as compared to transgender men whose gender identity is in conflict with the physical body) to wear, either instead of or in addition to their penis. Some transgender men also wear strap-ons, both for sexual purposes and for gender presentation (also known as "packing").

Anal toys come in many sizes and shapes. In addition to dildos, there are also anal plugs, which have a bulbous body and a thin neck, which allows the anal muscles to hold them in place. Many users enjoy the sensation of fullness without the back-and-forth motion that dildos create. Many vibrators can also be used for anal play, since the anus is very sensitive to vibration. Anal beads stimulate the anus without the bulk of a dildo or plug. Anal penetration can intensify orgasm as the pelvic muscles contract and squeeze the toy. Safe anal play requires people to have sufficient information to avoid injury.

Cock rings constrict the veins of the penis while still allowing arterial inflow. Many men enjoy the sensations they provide, and some report that they make their erections firmer or slightly larger. Cock rings can be worn during masturbation and partnered sex. They can also be worn during ejaculation, although some men prefer to take them off before. Cock rings should not be used by men with medical conditions that affect nerve response or blood flow. Men with erection difficulties should consult a doctor before using them since they can exacerbate some medical conditions.

Penis pumps use suction to draw blood into the penis, causing it to engorge. Sometimes sold as penis enlargement devices, they generally provide only a temporary and minor increase in size. They can also be used by men with erection difficulties. However, since they can aggravate some medical conditions, it is important to discuss this with a doctor. As with cock rings, penis pumps should not be used by men with medical conditions that affect nerve function or blood flow.

Many people of all genders and sexual orientations enjoy BDSM practices such as spanking and bondage, and there are many toys for these activities. Some products are more fantasy oriented than functional, especially since the publication of the novel *Fifty Shades of Grey*. Other toys are designed for a wide range of purposes and sensations. While BDSM play is popular, it's important to know how to engage in it safely, and there are many books and websites dedicated to educating people. Many BDSM communities also host workshops on a variety of topics.

See also Dildo; Masturbation Sleeve; Packing; Prostate; Strap-on Harness; Vacuum Erection Device; Vibrator

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■ CHARLIE GLICKMAN

SHUNGA

Shunga translates to 'spring-pictures,' and it denotes a genre of sexually explicit woodcut print native to Japan. The visual rhetoric of *shunga* had been firmly established by the eighteenth century. While varying enormously in the range of characters, acts, and positions depicted, the majority of *shunga* prints concentrate on the same single interaction: the moment when an almost grotesquely engorged penis penetrates an equally voluminous vagina. While the contents, style, and execution of *shunga* vary greatly, almost all prints have in common a focus on the hugely enlarged sexual organs of the participants, placed at the very center of the composition. Partly, this emphasis is for pragmatic reasons, concentrating the viewer's attention on the most revealing section of the image; but it is also reflective of the centrality of the penis and genitals in Japanese mythology and popular culture. The Japanese creation myth describes how the world was forged through the union of two creator-gods, Izanami and Izanagi, making sexual penetration central to the origin of the universe. The islands of Japan themselves were formed though Izanagi masturbating (or, as the story puts it, "shaking his jeweled spear") into the sea. The yoni, or vagina, and the phallus are both significant objects of worship in Shinto and folk fertility rituals, tropes that entered popular culture with the development of printing and rise of middle-class consumers in premodern Japan. *Shunga*, therefore, was not only an unusual diversion for these new urban sophisticates but also continuous with traditional beliefs. Examples range from the inexpensive to the lavish: *shunga* was invested in, collected, and preserved. Every major Japanese printmaker, including Suzuki Harunobu, Kitagawa Utamaro, and Katsushika Hokusai, produced *shunga*, pushing the form to greater sophistication. By the later nineteenth century, the perceived crudity of *shunga* had made it unfashionable, a response to Japan's increasing exposure to Western morality and tastes. However, with the return of a vibrant popular print culture during the postwar economic boom, illustrated representations of sex again became visible. These more adult manifestations of manga and anime have now come to global attention, a legacy of *shunga* that reveals the longevity of the penis as a cultural trope.

See also Art and Artists

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■ MAJELLA MUNRO

SIZE

Penis size refers to the length and circumference, or girth, of the penis in both the flaccid and erect states. In medical research, size may also encompass the length of the penis when stretched, as this length approximates that of the erect penis. Current research suggests that the average length and circumference of the flaccid penises of adult men are comparable; both averages are approximately 9–10 cm (3.5–3.9 in.). The average length of the erect penis of adult men is 14–16 cm (5.5–6.3 in.), and the average circumference is 12–13 cm (4.7–5.1 in.).

"Adventures of Naked Man." Image courtesy of Robert Gott

Historically, penis size has a more complex meaning than its measurements. Indeed, the penis (or its mythic counterpart, the phallus) and its size have figured prominently in religious symbolism and identity construction. The symbolism associated with penis size, however, is fraught with contradictions and anxieties. The Greeks, for instance, idealized small penises and associated large penises with foreigners and slaves. At the same time, Priapus, a minor Greek deity associated with fertility, possessed an enormous penis. Symbolizing his fertility, the penis also rendered Priapus comical and obscene to the Greeks. The Romans, on the other hand, idealized Priapus and large penises more generally, affording awe and social status to those who possessed one and scorning those with small penises.

This complex cultural legacy is also observable in European and U.S. conceptions of the penises of African and African-American men. As a social construct, the "large black penis" builds on racist white discourses of African bestiality; even as the large black penis is the seat of white male envy, it reduces men of African descent to their physicality and carnality. It was also the locus of racialized forms of social control. In the United States, whites' use of lynching often targeted nonwhite men accused of sexual crimes against white women. Lynching could also involve the fetishistic castration of the victim.

In the twentieth and twenty-first centuries, the cultural trend has been to associate large penises with desirability, sexual prowess, and masculine status. Large penises figure prominently in pornography, advertisements, television shows (e.g., on *Ally McBeal*'s "cro-magnon" episode [air date: January 5, 1998] and the series *Hung* [2009–2011]), films (e.g., *Boogie Nights* [1997]), and even works of high, literary culture (e.g., James Joyce's *Ulysses* [1922] and David Foster Wallace's *Broom of the System* [1987]). Although some of these treatments are relatively complex—both *Boogie Nights* and *Hung* portrayed their main characters' large penises as the last resort of a floundering masculine subject—the general trend in contemporary culture has been to celebrate the large penis and to associate it with high masculine status. This cultural trend is mirrored in treatments of small penises, as in stereotypes of men of Asian descent, Wallace's aforementioned novel, and television (such as *South Park*'s satire of the Tea Party [air date: May 18, 2011] and a well-known *Seinfeld* episode on "shrinkage" [air date: May 12, 1994]). In such works, the "small" penis is belittled, lamented, and associated with men of dubious masculine standing and accomplishment.

Within this cultural context, normative decisions about bodies may be staked on penis size. For instance, size has a role in the sex assignment of intersexed infants. If an infant is genetically male, it typically receives androgen treatment to see if its penis will develop "normally," exceeding the length of the so-called micropenis at infancy (about 2–2.5 cm [.78–.98 in.]). If this occurs, the infant is generally assigned as male; if not, the infant may be assigned as female despite the chromosomal makeup.

Anxieties about having a "small penis" also thrive within this cultural context. These anxieties may be about the size of the erect penis; when they are, the worry is typically that the erect penis is insufficient to satisfy a sexual partner. But more frequently, anxieties about penis size concern the flaccid penis. Such anxieties, sometimes referred to as "small penis" or "locker room" syndrome, seem to be less about sexual performance than about masculine status vis-à-vis other men.

Insecurities about penis size lead some men, most of whom overestimate the size of the average penis and have, in fact, average-sized penises, to seek medical interventions, such as "lengthening phalloplasty" to increase the length of their flaccid penis. The most common form of this procedure involves cutting a ligament that attaches the penis to the pubic bone, allowing a portion of the penis that is typically inside the body to move outward. This is generally combined with liposuction to remove fat around the pubic area, which increases the visibility of the patient's penis. Cosmetic procedures to address dissatisfaction with girth also exist. These procedures include injections of fat, grafting of fat, and injections of hyaluronic acid collagen into the penis. Consensus about the wisdom and efficacy of these practices does not exist. Men may also try to increase the size of their penises through the use of less invasive but unproven techniques, such as implants, vacuums, extenders, and exercises. Support groups and online communities have also recently emerged to provide men who perceive their penises to be small with alternative venues to work through their insecurities.

See also Definitive Penis Size Survey; Kinsey Report; Penis Enlargement; Phalloplasty; Size Queen; Small Penis Syndrome and Micropenis; Vacuum Erection Device

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■ JARED DEL ROSSO AND JENNIFER J. ESALA

SIZE QUEEN

The term "size queen" is slang for a person, usually a gay or bisexual man, who prefers large penises in his sex partners. Significant literature has dealt with the phenomenon of the cultural politics of penis size, which in the popular vernacular has been encapsulated by the term "size queen." The fixation on penis size has existed since the beginnings of Western civilization. This notion of "bigger is better" in relation to the penis being considered more desirable is identifiable in many online dating sites, particularly those targeting gay men, and continues to generate much anxiety and profound insecurities in how men relate to their bodies and understand the politics of embodied masculinities. Michael Alvear (2003), a sex columnist offering advice to gay men, documents the potential shaming of having a small penis and how penis size anxiety has tended to attract

the most letters that he receives. In fact, penis size (along with hardness, size of erection, and duration of erection) has become the subject of medical, commercial, and cultural discourse. The extent to which such anxieties have generated and fueled a cosmetic industry that has preyed upon men's insecurities by promising to increase penis size through treatments such as phalloplasty are well documented and highlight the extent to which penis size is closely tied to and conflated with masculinity and power. Wylie and Eardley (2007), for example, draw attention to how many Internet sites, which target men who are struggling with body image concerns related to penis size, entice men with mantras such as promising to help them "increase their manhood" (1453).

Many men are willing to spend thousands of dollars and to risk their mental and physical health in the quest for a bigger penis. Many men seem to have no idea of what is considered to be "normal" or "average" penis size, and their perceptions appear to be related to the influence of exposure to pornography, where men are featured with huge penises, rather than direct observation of other men. Janet Lever and colleagues (2006) also argue that popular media, such as TV, men's magazines, and especially pornography, "frequently emphasize the connection between penis size and masculinity" and that "persistent exposure to these images may cause men to overestimate the average penis size and underestimate the size of their own penis" (129). It is in this sense that such literature draws attention to cultural influences on our definitions of masculinity and manhood.

Marjorie Kibby and Brigid Costello (1999) also address the significance of the increasing representation of the sexualized male body as an object for public consumption. They write about the role of *displaying the phallus* on adult online Internet sites. Their study revealed that heterosexual men had a tendency to expose themselves online, involving, in the initial instance, an anonymous chest shot, which later panned down to expose their penis only after it had become erect. They argue that this attests to the significance of the penis and its size as "revealing the truth about masculinity," which is related to "the conflation of the mythology of the penis and the mystique of the phallus": "Because the penis is 'proof' of masculinity, keeping it hidden from view maintains the mythology of masculine strength and power; revealing it as small, flaccid, and vulnerable exposes the myth" (361). It is in this sense that Jared Del Rosso highlights the extent to which penis size, as a cultural phenomenon, is implicated in systems of hegemonic masculinity in which certain exalted versions of masculinity are centered on having and displaying a large penis. He cites Susan Bordo (1999), who explains the politics of the signification of phallic obsession and bodily surveillance in terms of the following equation: "penis size = manliness" (73). Many men also experience shame in being nude, which is related to a cultural system and valuation of penis size as a measure of one's masculinity.

Penis size is even more complicated when it comes to matters of race. Black men may struggle with *measuring up* because of cultural stereotypes about their penis size. Black men are often simply reduced to their penises. Penis size—being well-hung—is tied to a racial politics and a history of racism involving white supremacy and the destabilization of white men's own self-worth as masculine subjects. There is a clear connection between black men's perceived penis size, white men's sense of inferiority, and the history of lynching.

Size matters! The penis needs to be understood within the context of the cultural politics of masculinity and also of race relations. The idea of being a size queen is only made possible through the cultural stigmatization of having a small penis and, hence, is inextricably tied to the surveillance of masculinity as a form of homosocial enactment.

See also Homosexuality (Male); Lynching; Phalloplasty; Phallus; Race; Size; Small Penis Syndrome and Micropenis

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■ WAYNE MARTINO

SKOPTSY

See Castration; Eunuchs

SLANG AND INVECTIVES

Slang terms for the penis may be playful or harsh, as they convey emotion, such as fondness, pride, derision, or disgust. Penis slang may be euphemistic ("battering ram"), metaphorical ("father of all"), idiomatic ("coney-burrow ferret"), regional ("Texas toothbrush"), or connected to subcultures, such as gay Polari slang ("rogering cheat"). Some terms may have started as pet names. Penis slang may be found in a variety of sources, languages, and historical periods. Penis slang may be used in the erotic pastime known as "dirty talk" or "pillow talk." It may be a feature of fetishes such as coprolalia (arousal through obscene language), acousticophilia (arousal from sound), telephonicophilia (arousal from using a phone to discuss sex), and other erotic activities involving language. Some slang words are based on shape or functionality, such as "knob," "shaft," "baby-maker," "fuckstick," "joystick," "prick," and "beantosser." Names of household

items, implements, or weapons may also refer to the penis. Examples include "broomstick," "yardstick," "rolling pin," "dipstick," "grinder," "bayonet," "lance," and "pistol." In addition to "cock," animal terms include "anteater," "chutney ferret," "one-eyed trouser snake," "pant worm," "zipper fish," and more. Food slang usually alludes to the shape of the penis, such as "banana," "cucumber," "weenie," "hairy sausage," and "licorice stick." From rhyming slang, we get "grandfather clock" and "good ship Venus." "Cock collar" refers to the glans. "Cock cheese" (British) and *chinkasu* (literally, 'dick crap' in Japanese) are terms for smegma. Fanciful slang for the penis includes "bald-headed bandit," "blue-veined custard chucker," "bobby-dangler," "chanter pipe" or "chanticleer," "dillywhacker," "ding-a-ling," "dingus," "doodle" (and "whangdoodle"), "flimflam," "giggle stick," "mojo," "moon stick," "peewee," "swanz," "stugots," "whoozies," and "wooter."

Penis slang notes the size, shape, and condition of the penis. Large penises are "built like a tripod." Other terms include "cockasaurus," *boota wahish* ('monster dick' in Assyrian), "donkey dick" (*erid khmara*, also in Assyrian), and "donkey hung." Uncircumcised penises are "blind cock," "bald-headed friar," or "town hall drapes" (from Polari). An erect penis is a "hard-on," "English sentry," or "wood." An erect, uncircumcised penis is a "dog's lipstick." A semi-erect penis is a "half a mongrel."

Penis invectives may insult the entire person or just the organ. For example, "dickhead," "putz," or "dode" can mean "acting like a jerk." Small or limp penises are frequently scorned. A person with a small penis may be "hung like a hamster" (or "cashew" or "tictac"). Other derisive terms for short or narrow penises include "acorn," "agate," "chicken wing," "dink," "gnat meat," "needle dick," "pencil dick," "pea in the pocket," "pee pee meat," "shrimp," and "tiddler." In *'olelo Hawai'i* (Hawaiian), *li'ili'i kou laho* ('Your penis is small') is an insultingly direct observation. The international vocabulary for small penises includes *pequeño pito* (Spanish), *iti uri* (Maori), and *pieni kyrpä* (Finnish). A flaccid penis may be known as a "chitterling" (or "chitterlin"), "flapper," "hanging Johnny," "Irish horse," or "noodle." Invectives may refer to smell, lack of hygiene, or disease. *Zozo santi* (Haitian Creole) and *sting kok* (Bislama/Vanuatu) both mean 'smelly penis.' *Ulehawa* ('filthy penis') is a beach in O'ahu, Hawai'i. *Yah pin noteph ziva* means 'you gonorrhea-dripping penis' in Hebrew. *Pislul* ('piss dick' in Dutch) also suggests a diseased state. However, when Henry Miller wrote *Crazy Cock*, he probably meant to convey admiration, not concern, for his organ. Absent, underused, or aged penises may also be insulted: *Tu hermano no tiene la ingle* means 'Your brother has no groin' (Spanish). The Roman poet, Catullus, wrote of an "old man's slack penis moldy with spider-webs." Comments about penises that venture where they should not (as in someone's mother) can both ridicule and challenge an adversary. Finally, if words fail, "you know what" is sufficient.

See also Idioms and Nicknames; Jokes; Poetry

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■ AMY MARSH

SMALL PENIS SYNDROME AND MICROPENIS

Although they are sometimes confused with each other, micropenis and small penis syndrome are distinct conditions. Small penis syndrome (SPS) is concern about flaccid penile size that is unrelated to the empirical size of the penis. SPS is characterized by anxiety and the belief that the penis is smaller than the usual for an adult male. This can occur even when there is clear evidence to the contrary, such as from a clinical examination. SPS can lead to an inability to urinate when others are present, such as in a public restroom. There can also be avoidance of potential sexual partners, and it can lead to more generalized social anxiety. One of the ways to overcome SPS is education about the range in penile size—here, technology may prove useful. Smartphone apps such as "The Predicktor" offer a fun way for men to learn about variation in penile dimensions and dispel inaccurate notions about how they compare to others.

A micropenis is defined medically as an erect penis that is at least 2.5 standard deviations below the average for that person's age. This translates to an adult penis that is less than 9.14 cm (3.6 in.) when erect. A micropenis can be caused by a variety of factors that are related to a decrease in effective androgen activity, including underactive testes or hypogonadism, which results in the underproduction of androgens like testosterone. In addition, a growth hormone deficiency and resistance to the effect of androgens can also contribute to a significantly smaller penis than in the average male. Occasionally, the cause is unknown. A diagnosis of micropenis is usually made at birth. Physicians sometimes misdiagnose other syndromes such as concealed penis, penile agenesis (where the penis is completely missing), and marked penile *chordee* (where the penile head is curved downward) as cases of micropenis. Treatment is done with androgens (i.e., male hormones). In order for treatment to be effective, it likely needs to start before puberty and may be most effective if it begins in infancy. Gender reassignment surgery used to be a common but drastic option; it is now performed less and less in the face of evidence that individuals with micropenis overwhelmingly identify as males. Napoleon Bonaparte was rumored to have a micropenis, although those rumors seem to be borne out of spite and not any actual historical evidence.

See also Definitive Penis Size Survey; Size; Steroids; Testosterone; Transgender/Transsexual

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■ TUCK NGUN

SMEGMA

Smegma is the collection of material in the space between the head of the penis and the inner lining of the foreskin. It is produced from microscopic protrusions of the mucosal

surface of the foreskin. As living cells constantly grow toward the surface, they undergo fatty degeneration, separate off, and form smegma. Smegma is 26.6 percent fat and 13.3 percent protein, which is consistent with necrotic epithelial debris. Smegma was once thought to result from secretions of ectopic sebaceous glands concentrated near the frenulum; however, subsequent histological study of hundreds of foreskins has failed to find these glands. Smegma protects and lubricates the glans and inner lamella of the foreskin, facilitating erection, preputial eversion, and penetration during sexual intercourse. It contains immunologically active compounds that kill bacteria and viruses.

In a study of 1,000 intact Indian men without phimosis, 60 percent had no visible smegma, while 6 percent had a layer of smegma that was 1 mm in thickness or more. A study of intact American men found 70 percent had no visible smegma, while under 5 percent had marked amounts of smegma. *Mycobacterium smegmatis* was originally isolated in smegma, but it is now believed that isolation of this bacterium was a result of contamination.

The myth that smegma was carcinogenic and responsible for penile, cervical, and prostate cancer began with the speculations of Abraham Wolbarst and Abraham Ravich in the early to mid-1900s. The popularity of their theories grew and became widely believed within the medical community. Later, multiple studies in mice failed to find any evidence that smegma is carcinogenic. Similarly, epidemiological studies have also failed to find a link between smegma and cancer that cannot be explained by phimosis. If this were the case, smegma would be the only natural human secretion produced in physiological quantities that has been shown to induce cancer.

See also Foreskin; Hygiene; Phimosis

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■ ROBERT S. VAN HOWE

SOUNDING

Urethral sounding is the act of inserting an object or liquid into the urethra. Sounding may be used for medical and nonmedical purposes. In urological surgery, sounding is used to dilate urethral strictures or for obtaining access to the bladder to aid urinary drainage. A variety of nonmedical reasons for urethral sounding exist. Insertion of objects into the urethra has been associated with psychological illnesses and accidents, but the most common reason reported in the medical literature for deliberate urethral sounding is erotic gratification.

Medically related sounding involves the insertion of sterile metal or plastic dilators called "sounds" into the urethra. Recreational sounding can be performed with

a wide variety of objects and liquids. Recreational sounding, and in particular unsafe recreational-sounding practices, can lead to loss of the foreign body in the urethra or bladder, urinary tract infection, urethral stricture, and health care expenditures. Some recreational-sounding practitioners may repeatedly self-injure themselves with foreign bodies potentially to derive gratification from repeated health care encounters. Recreational-sounding practitioners should be aware of safer sounding techniques, including the use of smooth devices with flared bases to prevent abrasion or object loss and the proper sterilization and cleaning techniques to decrease urinary tract infection risk.

See also Dildo; Sex Toys; Urology

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■ BENJAMIN N. BREYER

SPANISH FLY

Spanish fly is a purported aphrodisiac, although the term is somewhat of a misnomer. Spanish fly refers to products that contain blister beetles (Coleoptera: Meloidae) or cantharidin, a chemical compound that the beetles biosynthesize. It can also refer to a specific blister beetle species (*Lytta vesicatoria*) that occurs throughout Europe. Synonyms for Spanish fly and cantharidin include cantharides (or kantharides) and cantharis (or kantharis). Physicians have used blister beetles and cantharidin to treat a variety of medical disorders for over 2,000 years. However, the term "Spanish fly" is generally reserved for amorous contexts.

Spanish fly (*Lytta vesicatoria*). Image courtesy of Per Hoffman Olsen

Historically, Spanish fly was thought to induce intense passion and reckless sexual abandon. People mistakenly believed the genital irritation and swelling they experienced were signs of arousal. Men ingested Spanish fly to cure impotence and maintain erections, and it was used by both sexes to stimulate and enhance desire and sexual activities, including coitus. Blister beetles were dried and ground into a powder that was formed into pills or mixed with various foodstuffs, including candy and pastries. These products were often consumed willingly in pursuit of sexual satisfaction with spouses, with other partners, or during orgies. However, in many cases, recipients were unknowingly drugged. An infamous case occurred in 1772 in France, when Donatien-Alphonse-François de Sade, also known as the Marquis de Sade, and his manservant poisoned two female prostitutes by giving them sweets laced with Spanish fly.

Physiological effects of Spanish fly are caused by cantharidin (the active ingredient), a powerful epithelial irritant and blistering agent. When ingested, it affects mucous membranes lining the digestive and urogenital tract, rapidly causing inflammation and a burning sensation. It can also cause vasodilation of the genitalia, resulting in penile engorgement. However, cantharidin is an extremely dangerous drug that has been associated with priapism, a persistent erection that can require surgical correction and cause organ damage and possible death.

See also PRIAPISM

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■ DEIRDRE A. PRISCHMANN

SPERM

Sperm is central to conceptions of men's reproductive agency, sexual power, and identities as fathers, sexual partners, men, and citizens. The term "sperm" accrues multiple meanings depending on the context of its use; for example, compare the happy, father-like "tadpoles" of children's facts-of-life books to the villain's DNA in sperm samples from rape cases. The most dominant definition of sperm is found in biological descriptions with respect to human reproduction. However, this biological definition is completely enmeshed with its sociocultural foundations; for example, from its "discovery" in the seventeenth century by Antoni van Leeuwenhoek, sperm was highly regarded, impressively awe inducing, and metaphorically linked to phallic animals. As he stated, "I have seen so great a number that. . . . I judged a million of them would not equal in a large grain of sand. They were furnished with a thin tail, about 5 or 6 times as long as the body . . . they moved forwards owning the motion to their tails like that of a snake or eel swimming in water" (quoted in Kempers 1976).

In the early 1600s, semen was the exclusive maker of life, a sign of strength and source of energy; its endless supply attested to male dominance. At this time, the theory

of preformation asserted that within each primordial organism resided a miniature, but fully developed, organism of the same species. There were two competing theories of preformation: spermism—the belief that the preformed entity resides in the sperm cell—and ovism—the belief that the preformed entity is in the egg. Battles between the ovists and spermists depict the different scientific constructions of how these cells embodied individual copies of humans.

Most consider the spermists the victors in the battle. This culminated in the seventeenth-century notion that women were "mere vessels" in the context of human reproduction. But the consequences were also significant for men when, by the nineteenth century, beliefs about sperm's value centered on what historian Ben Barker-Benfield (1972) has called the "spermatic economy": seminal fluid is a limited resource that, once spent, cannot be recovered; therefore, men should reserve ejaculation for vaginal sex with women. Further, because semen, containing sperm, was believed to embody men's vital life forces, depleting one's supply on nonreproductive activities could be perceived as irresponsible at best and physically and/or morally weakening at worst. Vestiges of these beliefs have reverberated throughout the twentieth and twenty-first centuries, and many innovations in sperm research have emerged out of scientists' attempts to understand male infertility.

In 1929, the spermatozoa count, or a quantitative measure of individual sperm cells, was created as a measurement, but it was quickly discovered not only that sperm needed to be of a high count, but also that the motility (or movement) of sperm as well as the morphology (or shape) of sperm were possibly more important in male factor fertility. More sperm cells are actually misshapen than of "normal" shape, and a sperm sample is considered normal if 4% or greater of the observed sperm have normal morphology. As with many aspects of seminal diagnostics, the determination of normal morphology is rife with fractious debate. Because sperm morphology is determined through a visual assessment, it is highly subjective.

There has been much debate in the fields of epidemiology, toxicology, and infertility regarding this increasing rate of men's infertility, but there is no universal agreement as to its cause. Endocrinologist Richard Spark's review of the male fertility literature suggests that for global sperm count, "the persistent trend is unquestionably downward" (1988:128). With such a wide variety of risk factors, it's not surprising that men's fertility has become increasingly compromised. For example, some diseases lead to male infertility such as cystic fibrosis, sickle cell anemia, and some sexually transmitted diseases. Occupational toxins and environmental factors such as pesticides and herbicides (including estrogen-like chemicals), hydrocarbons (found in products like asphalt, crude oil, and roofing tar), heavy metals (used in some batteries, pigments, and plastics), and aromatic solvents (used in paint, varnish, stain, glue, and metal degreasers) have all been suspected of lowering sperm counts and damaging morphology. Furthermore, men and boys may lower their sperm count through tobacco exposure, whether through chewing or smoking. Prenatal exposure to tobacco has been shown to lower sperm counts in male offspring. Excessive alcohol consumption, marijuana smoking, and obesity also affect sperm counts and sperm performance. Endurance bicycling has been shown to significantly alter sperm morphology. Researchers are also calling for studies to determine if storing cellular phones near the testicles in the front pocket of pants decreases semen quality. Ironically, masculine performances of risk taking,

military action, dangerous jobs, and recreational consumption of alcohol and tobacco have detrimental effects on vital sperm production.

See also Ejaculation (Male); Semen; Spermatorrhea; Testicles

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■ LISA JEAN MOORE

SPERMATORRHEA

Spermatorrhea, defined as the excessive discharge of sperm, preoccupied mid-nineteenth-century medical establishments in Britain, France, and the United States. Understood as a life-threatening disease, it elicited powerful medical interventions. By the late 1870s, scientific advances banished spermatorrhea from medical literature (it is defined today as a rarely occurring symptom rather than an actual disease). Part of the history of scientific medicine, the spermatorrhea panic was also a cultural phenomenon, reflecting anxieties about the middle-class male body.

Although commonly associated with masturbation, spermatorrhea was also attributed to too-frequent intercourse both outside of and within marriage. After an initial stage of excessive discharge, in which thin seminal fluid and deformed sperm replaced healthy ejaculations, the disease was thought to cause depression, impotence, and even death. Doctors responded by piercing the penis with metal rings, painting it with corrosive chemicals, and surgically removing the testicles.

Even this brief description suggests the symbolic meaning of spermatorrhea. Obsessed with the penis's appetites and their consequences, spermatorrhea literature reproduced and fed conflicting mandates for middle-class men, whose virility was defined both as a powerful sex drive and as the willpower that kept sexual urges in check. The theoretical distinction between the penis and the phallus underlies this tension: the actual organ betrays the ideal of manly self-control, first with its uncontrolled adventuring and then with its leaky, flaccid infirmity. It is not unreasonable to see the brutal treatments as a punishment for the body's failure.

See also Disease; Masturbation; Semen; Sperm

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■ ELLEN BAYUK ROSENMAN

STERILIZATION AND EUGENICS

Eugenics is a branch of science premised upon the belief that selectively increasing the number of desirable genetic characteristics and eliminating those that are undesirable will improve the human race. Implementing these improvements as a social project can be accomplished in two ways: by selectively trying to increase the reproduction of positive traits or, more commonly, by attempting to limit the reproductive capacities of individuals and groups with undesirable traits. Though the term may refer to any attempt to improve human genetics, social programs aimed at eliminating those deemed genetically inferior through birth control, sterilization, and even genocide are more notoriously associated with the concept.

The convergence of ideas about genetic inheritance and evolutionary biology led to the emergence of eugenics as a legitimate field of scientific inquiry in the late 1800s. By the early 1900s, the discipline was well established in the academic community. Eugenics courses were being offered in universities, and research centers were established and well-funded. These ideas were not limited to the academy, but also were found among influential social reformers and in political arenas. Eugenics held the promise of improving the human race, for the benefit of future generations. In practice, though, it was the white race, not the human race, which was intended to be the primary benefactor of these policies.

These promises led to the social and political implementation of eugenics policies around the world. Compulsory sterilization in the name of eugenics took place in Europe, Asia, South America, and North America, including the United States. Individual states in the United States passed laws requiring the sterilization of the mentally ill and also the physically and mentally disabled. In addition to these laws, coercive sterilization as a part of general social policy was another way that medical practitioners limited the reproductive capacity of undesirable social groups. In the United States, people of color were coerced into sterilization, being told by doctors that they should have the procedure even if it was medically unnecessary.

The most prominent and perhaps disturbing eugenics policies were implemented in Nazi Germany, which included marriage restrictions, forced sterilization, and govern-

ment-sponsored murder. While the extermination of Jews was one of the primary aims of the German eugenics program, other socially undesirable groups were targets of these policies as well. Homosexuals, criminals, the mentally ill, and the disabled were all subject to these policies.

The atrocities committed by the Nazi Party in the name of eugenics led most countries to abandon legal policies rooted in eugenics, but forced sterilizations continued to occur in some countries through the 1980s. Entering into the twenty-first century, there are still countries that offer incentives for people to undergo sterilization procedures. These programs raise ethical issues about whether the incentive itself is coercive or unfairly targets the poor, who may benefit more from the incentives. In the United States, some have argued that incentives should be offered to people on welfare, drug addicts, and those convicted of child abuse or neglect.

Though the eugenics movement has largely passed, the mapping of the human genome and advances in genetics leave open the possibility that scientific forms of eugenics may reemerge. Researchers are still looking for ways to eradicate genetic diseases. Parents are already capable of choosing the sex of their children, and so-called designer babies are no longer outside the realm of possibility. In considering the future of eugenics and its relation to genetics, it is important to keep in mind that the qualities once deemed genetically inferior have proven to be not genetically based, but socially constructed.

See also Homosexuality (Male); Race; Vasectomy

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■ ELIZABETH G. NAGEL

STEROIDS

In popular parlance, "steroids" usually refers to anabolic steroids (AS), that is, drugs that mimic the effects of testosterone and are sometimes used by athletes to enhance sport performance. Colloquially, steroid users refer to this practice as "juicing." The use of these drugs comes with many side effects, most of which are temporary. Some may persist if the drugs are used at high doses for a prolonged period of time. A common adverse effect is the shrinking of the testes and reduction in sperm count due to shutdown of the hypothalamic-pituitary-gonadal (HPA) axis. Sustained use of AS can cause the testes to permanently atrophy. Gynecomastia or growth of breast tissue in men, referred to by some as "bitch tits," may also occur and can require surgical intervention to correct. A third well-known side effect is erectile dysfunction following the withdrawal of AS, sometimes persisting for several months. Uncontrolled aggression or "'roid rage" is also frequently

associated with the use of anabolic steroids, but there is little empirical evidence supporting this claim.

Anabolic steroids are just a small subset of what scientists mean when they use the term "steroids." Strictly speaking, steroids are a class of carbon-containing compounds that contain a signature arrangement of four cycloalkanes (rings made up of six carbon atoms each). As such, a wide variety of molecules falls under this umbrella, including cholesterol, the ultimate source of all steroids made in the human body; cortisol, commonly referred to as the stress hormone; and progesterone, the pro-gestation or pregnancy hormone. Steroids can act as hormones, meaning that they are made in one part of the body but act at a different site. Steroid hormones are distinct from other hormones because they are able to enter target cells and bring about changes without the aid of receptors on the surface of the cell. Perhaps the most famous steroid hormones are the androgens and estrogens, which are sometimes called sex steroids because they have important roles in establishing both primary and secondary sexual characteristics. During prenatal development, androgens cause the virilization of the genitals. The penis and clitoris both derive from the genital tubercle, a tissue that is present only during the embryonic stage. In the presence of androgens, this tissue elongates and develops into the penis. In their absence, the genital tubercle becomes the clitoris. Androgens can only increase penis size during the early parts of life, namely, from the embryonic period until puberty. After this window closes, androgens are unable to affect penile size in natal men. In male-affirmed transgender individuals, however, androgen treatment will cause clitoral length to increase, although this effect plateaus at higher doses.

The importance of androgens in male-typical sexual development is most clearly demonstrated by cases of androgen insensitivity syndrome (AIS). The function of the androgen receptor in individuals with AIS is impaired, and as a result they are far less sensitive to the effects of androgens, and occasionally completely resistant. Although this condition can happen in both sexes, it is only clinically significant in men because of the lack of development of masculine sexual characteristics. Males with an XY chromosomal configuration who are resistant to androgens can thus develop physically and psychosexually as women and pass as female. This condition is often undetected until fertility issues lead to medical attention. Anecdotal reports suggest that both Queen Anne and Joan of Arc were affected by complete AIS. Sex steroids also have strong effects on brain development. Surprisingly, it is not just androgens that are responsible for masculinizing the brain; although testosterone is commonly thought of as the "male" hormone that works in opposition to estradiol, the "female" hormone, the two are closely related forms of each other and can convert to their opposite by way of aromatase, an enzyme that is expressed in many parts of the body.

See also Anti-Androgens; Erectile Dysfunction; Intersex/Hermaphrodite; Testosterone

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■ TUCK NGUN

STRAP-ON HARNESS

Strap-ons are harnesses designed for hands-free dildo use. Most harnesses hold a dildo on the pubic bone or slightly lower, approximately in the same location as a penis. However, some strap-ons wrap around the thigh, holding a dildo perpendicular to the leg and allowing the receiver to straddle their partner's thigh. Strap-ons are available in several different materials, including nylon, fabric, leather, rubber, and vinyl. People may choose a harness based on the material, since this affects the appearance, ease of cleaning, and comfort while using. Some harnesses have one strap that goes between the wearer's legs, while others have two. In general, two-strap harnesses are more comfortable, although they may need to be adjusted during use. There are also other harness models that look like underwear, with solid material through the crotch. While women are the most common users of strap-ons, some models are designed for men. These may be used instead of a penis, such as when a man has erectile dysfunction, has already ejaculated and is in his refractory period, or wants a dildo that's a different size than his penis. Furthermore, some strap-ons allow for simultaneous anal and vaginal penetration.

"Pegging" is the term for women using strap-ons for male anal-receptive sex. The term was coined in 2001 by columnist Dan Savage after conducting a poll of his readers. Pegging has been growing in popularity, especially with the increasing awareness of prostate pleasure for men. While many of the techniques are the same as strap-on sex for anal sex with women, prostate play allows for some different practices for maximum stimulation. In addition to their sexual uses, some transgender men also use strap-ons for gender presentation. They can wear them under their clothes with a packer, a softskin or silicone form modeled on a flaccid penis, to present a more masculine appearance. There are also harnesses designed specifically for packing that may not work as well for sexual purposes but are more comfortable for daily wear. Generally, packers are not well suited for penetrative sex, so wearers can switch from a packer to a dildo as necessary.

See also Dildo; Erectile Dysfunction; Packing; Sex Toys; Transgender/Transsexual

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■ CHARLIE GLICKMAN

SUBINCISION AND SUPERINCISION

Subincision is a penile modification. Generally the term refers to a lengthwise bisection of the underside of the penis, from the urethral opening to the base. The length of the slit may vary. Less often, subincision refers to a variant of circumcision where the foreskin is slit along the ventral side from the tip to the frenulum. Like subincision, superincision may refer to two different penile alterations. The more radical, and less common, form of superincision involves a slit lengthwise along the dorsal side of the penis, from tip to base, though again the length of the slit can vary. Superincision more commonly refers to a variant of circumcision where a cut is made in the foreskin on the top dorsal side, from the opening of the foreskin to the end of the glans penis.

Subincision has been documented in parts of Australia, Papua New Guinea, and Kenya, among other places; in these places, the surgery functions as an initiation rite. It is also performed by some men in the Western world as a form of body modification, not unlike tattooing or piercing the penis. Different explanations of the procedure have been offered by anthropologists. Regarding Australian Aboriginal subincision, some have suggested that it served to imitate female menstruation, as the blood lost from the surgery resembled menstruation blood. These scholars noted that the postoperative penis began to resemble a female vulva and thus, the surgery seemed like men's attempt to fashion female genitalia. In a less Freudian explanation, other anthropologists have suggested that subincision is used by the Aboriginals of Australia to cause their penises to resemble those of kangaroos.

Whatever the reason for subincision, it has some consequences worth noting. While the surgery is not usually deadly, it is accompanied by risks. Changes to urination are almost inevitable as the surgery affects the urethra. Likewise, it may disrupt the flow of semen, causing problems with impregnation. Subincision changes the size and shape of the penis, so it can interfere with sexual intercourse and likely affects sexual sensation since it exposes different nerves.

Superincision, like subincision, generally functions as a rite of passage. It has been documented in New Zealand, the Philippines, and other areas in the Pacific. It has also been used in Western medicine in place of circumcision to alleviate phimosis, a condition where the foreskin adheres to the glans penis. Reasons for superincision resemble the justifications for circumcision: general cleanliness, avoidance of smegma, increased sexual pleasure, and women's preference.

See also Circumcision (Male); Foreskin; Penile Inserts; Penis Piercing; Phimosis; Smegma; Sounding

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■ AMANDA KENNEDY

SYPHILIS

The appearance of syphilis, a sexually transmitted infection caused by the bacterium *Treponema pallidum*, occurred at a unique moment in history. Earlier recorded diseases such as tuberculosis, smallpox, and bubonic plague had been perceived as delivered by an angry God for sins of transgression and disobedience of laws; with the advent of the European Renaissance, however, man's perception of himself and the world shifted paradigmatically. He had become responsible for his own destiny and failings. In this burgeoning era of ideas and territorial expansion, Western notions of the body, in particular the penis, changed from being ones of shame and humiliation to ones of dignity and beauty. However, syphilis—or "the Great Pox", as it was named—revealed man's own latent inability to control the power of his penis and the sexual urges that sprang from it. Compromised by his own anatomical and spiritual failings, someone had to be blamed and it wouldn't be *himself*; it would be "the French." Charles the VIII of France had invaded Italy and taken Naples from the Spanish. By the end of hostilities in 1495, both armies were devastated by the disease and each side had blamed the other: the French called it "the Spanish or Neapolitan Disease" and the Spanish were certain it was "the French Disease." Word and blame spread as rapidly as the disease. Records suggest that some of the Spanish troops defending Naples had acquired the infection when they traveled with Columbus on his expeditions in the New World, and those troops recognized it as a disease of "the West Indies" obtained from local women whose pleasures they had enjoyed. It became clear—the dissolute women who moved among both camps had spread the Great Pox by sharing their sexual favors. Thus, women were the source of the contagion, and syphilis became the first "venereal disease," a disease whose name is derived from the Roman goddess Venus, whose mythical power controlled men's desire for love and sex.

By the Victorian era, syphilis had acquired an ironic epithet for achieving manhood; it appeared "a gallant disease," and for a gentleman to not have it, he was regarded as *ignobilis et rusticanus*. Syphilis remained incurable until the discovery of penicillin in 1928. Nevertheless, despite the efficacy of modern antibiotics, the social consequences of a syphilis infection still evoke panic and the opprobrium of the public. Syphilis produces chancres and ulcers with a variety of signs and symptoms that are indistinguishable from other infections, thereby earning it the nickname "the great imitator." It is contracted through direct contact with a syphilis chancre or ulcer. Three to seven days after infection, these lesions appear mainly on the penis, vulva, and anus; in the vagina and rectum; and occasionally on the lips and in the mouth. Syphilis also can be transferred from mother

to child during pregnancy. Syphilis ulcers are not painful and frequently not observed; therefore, transmission may occur among persons who are unaware of their infection. The initial infection is called the primary stage and is located at the site of inoculation. If it is not treated, syphilis will progress to the secondary stage, which is usually characterized by a skin rash on one or more areas of the body, even on the palms of the hands or on the bottom of the feet. These rashes mimic other rashes and can be confused with other skin irritations. Accompanying symptoms may include fever, swollen lymph glands, sore throat, fatigue, and weight loss. Moreover, these symptoms will disappear *with* or *without* treatment. Nontreated syphilis will progress to the latent tertiary or late stage of the disease. This stage can occur 4 or more years after infection and can last for years, damaging most internal organs, including the brain, nerves, eyes, heart, bones, and joints. Eventually, latent-stage syphilis can cause paralysis, blindness, dementia, and death.

See also Disease; Nationalism and Colonialism; Prostitution

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■ CLINT GOULD

T

TATTOOING

Tattooing refers to the insertion of pigment into the skin with needles, bone, knives, or other implements in order to create a permanent decorative design.

While not unheard of, penis tattoos are relatively rare around the world because of the skill with which they must be applied and the amount of pain that they cause. They are primarily associated with Polynesian tattooing and were once commonly worn in the Caroline Islands, the Marshall Islands (where only chiefs could wear them), and Samoa. In Samoa, the penis tattoo was a part of the torso tattoo, known as a *pe'a*, worn by all men beginning in puberty. A similar tattoo style, known as the trouser tattoo, was worn by Shan hill tribesmen in Laos and also covered the penis. For Shan men, the trouser tattoo also symbolized virility; without such a tattoo, it was said that no woman would want to marry a man.

The arrival of English and French missionaries in Polynesia meant—with some exceptions—the end of such practices, although ironically it was the return of English explorers that helped to repopularize tattooing in Europe and North America beginning in the nineteenth century.

Once tattooing became popular among the working classes in Europe and North America, some men began to get tattooed on their penises. For the most part, they are often worn as jokes, although some men get them to be rebellious, while for others the penis tattoo is part of an overall tattoo design, and for still other men it may be related to their sexual identity or interests.

Legendary designs throughout the twentieth century included eyeballs or flies on the glans, and barber poles, lollipops, and "YOUR NAME" on the shaft. Other common designs feature snakes, mushrooms, hammerhead sharks, elephant trunks, or dragons covering the penis. One joke tells of a man who got a hundred-dollar bill tattooed on his penis. A tattooist recounts, "He got it so that his wife could stretch their money and blow a hundred dollars just like that!" Another joke tells of a sailor with the letters "Dot" tattooed on his penis; during inspection, his sergeant sees that he has a tattoo and asks what it means. "It's my girlfriend's name," says the sailor. "Oh, her name is Dot?" asks the sergeant. "No, when I have a hard-on, it says Dorothy!"

While tattoos were originally applied using hand methods—in Polynesia, for example, a comb made of sharpened animal teeth is dipped into ink and then tapped into the skin using a mallet—they are now made with an electric tattoo machine. In either case,

penis tattoos are applied when the penis is flaccid, not erect, so the tattooist must stretch out the skin with his hands. Because the skin is so sensitive, and the application is both awkward and intimate, tattooists who consent to do a penis tattoo will often charge extra for it. In addition, penis tattoos can, in some cases, damage the penis, causing scarring, nerve damage, or priapism.

See also Penis Inserts; Penis Piercing

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■ MARGO DEMELLO

TEA ROOMS

The euphemistically named "tea room" has been used in sexual subcultures among men who have sex with men (MSM) to describe public sex environments, usually public toilets, where men meet other men for sexual interaction. Other names to describe the same have been "cottage" in the United Kingdom or the "beat" in Australia. The term itself might be outdated; a more contemporary expression would be "cruising place/toilet." The origin of the term is unknown, but it is likely a play on the more prosaic "toilet room." The social structure and the interactions at tea rooms are often circumscribed by particular roles and rules. Nonverbal communication is one such rule. Sexual interest can be communicated between the actors through showing an erect penis or masturbating at the urinal. Sexual interest can also be communicated through touching the groin to indicate that the penis is erect. The roles that exist at the tea room can be the "watch queen," who either masturbates while watching others or waits for an interesting potential sex partner to appear. There is also the "player," who takes the role as inserter or insertee of the penis in oral or anal intercourse. Other actors at the tea rooms might be "straights" that do not participate in the sexual interaction or "agents of social control," such as police or maintenance employees. The sexual interaction can take place at the urinals, in the water closet stalls, or through glory holes. With the possibility of establishing sexual relationships via the Internet, the usage of tea rooms might be lower compared to in pre-Internet days. In fact, chat rooms on the Internet have been referred to as "technological tea rooms." The surveillance and architecture of contemporary public toilets may also have had an impact on the existence of tea rooms. The tea room phenomenon is a historical part of the gay sexual subculture and has been recognized as such, for example in symbolic funerals held after the closure of public toilets in popular gay culture.

See also Glory Hole; Homosexuality; Public Bathrooms; Urinals

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■ RONNY HEIKKI TIKKANEN

TELEVISION

In a video posted on the website College Humor that went viral in 2013, entitled "HBO Should Show Dongs," four female comedians berate the network for its lack of full-frontal male nudity. Even in the series *Hung*, they exclaim, which is specifically about a man with a huge penis, we never get to see it. Compared with breasts and full-frontal female nudity, the history of the penis on the small screen is a short and sketchy one. Certainly, a recent slew of graphic historical dramas such as *Rome* (2005–2007), *Spartacus: War of the Damned* (2010–2013), *Game of Thrones* (2011–present), and *The Tudors* (2007–2010) have gone some way to address this deficit, but the ratio of male to female nudity still remains heavily stacked in favor of breasts and bushy merkins.

Penises have made more regular, albeit generally less sexual, appearances on the HBO prison drama *Oz* (1997–2003), while *Boardwalk Empire* (2010–present) has shown Bobby Cannavale and Vincent Piazza fully nude. Sporadic glimpses of full-frontal male nudity have also been on offer in *True Blood* (2008–present), *The Wire* (2002–2008), *Girls* (2012–present), and the British drama *Queer as Folk* (1999–2000) and its American adaptation (2000–2005). Meanwhile, according to Alison Nastasi, with the exception of a Nick Offerman cameo, *Deadwood* (2004–2006) lives up to its name. Flaccidity, however, is a legal requirement in most countries, with anything past "Italy" considered to be pornographic. As Randy Harrison, star of the U.S. *Queer as Folk*, points out, "The thing about male nudity and *Queer as Folk* is that practically the entire time the characters are naked, they are in sexual situations. Therefore, it would be impossible to use full frontal nudity, because it would be erections, which would be pornography. You will see penis if you watch the show enough. I'm not promising mine."

In addition to legal restrictions on the state of arousal, there are several reasons offered for the relative dearth of televisual manhood on display. It has become a sort of accepted wisdom that women are not interested in looking at men's bodies or, more specifically, at their penises, and that a purely erotic interest in genitalia is the preserve of the male spectator. Women's bodies are more beautiful, this line of argument goes, while ignoring the fact that the political economy of visual culture (i.e., that men commission, make, and sell most of these images) has produced a long-established and deeply ingrained heteronormative visual economy, in which men have predominantly been lookers and women have been looked at. However, much recent academic work on female consumers of pornography as well as a lot of popular discourse online would appear to refute this claim.

There is also the substantial problem of reconciling the penis with the phallus. Because the latter is so symbolically powerful, it always threatens to undermine the former. For this reason, film theorist Peter Lehman (2001) argues, "The privileged signifier of the phallus

most easily retains its awe and mystique when the penis is hidden" (27). Related to this is the possibility that men are anxious about representation of the penis, since it renders their bodies vulnerable and exposed to the scrutiny of a critical and comparing female gaze. In spite of—or perhaps because of—the fact that women's bodies have long been and continue to be subjected to the most fastidious and oftentimes misogynistic kinds of judgment, the fear of exposure in a culture that aligns power and status so closely with sexual prowess and virility is arguably a considerable factor. Finally, in a heteronormative culture, the erotic display of male bodies is always underpinned by homophobic anxieties about how to respond to male sexuality without being implicated in a homoerotic gaze. Pornography circumvents these problems for the straight viewer because the penis is large, always erect, and ever-powerful and because it performs a clearly dominant, heterosexual function.

As Lehman argues in relation to film, therefore, it would seem that the small-screen penis can never be incidental either—it must always bear the burden of representing more than it is. However, legal restrictions on rigidity apart, as more women and gay men become involved in television writing and production, the (tele)visual economy of the penis may change, with new shows like *Looking* (2014), hailed as *Sex and the City* for gay men. In the meantime, we are some way from closing the phallic gap by making the male nude on television as ordinary, pleasurable, and ubiquitous as that of the naked female body.

See also Film; Phallus; Pornography; Size; Vagina

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■ DEBBIE GING

TESTICLES

Testicles have been regarded as the historical seat of masculinity. Commonly referred to as balls, orbs, the boys, nuts, family jewels, stones, spunk tanks, spank banks, huevos, gonads, cojones, or bollocks, these paired organs are responsible for producing sperm and testosterone. Embryologically, the testes develop at the urogenital ridge and descend into the scrotum via the inguinal canal at birth. These two, paired organs are suspended on the spermatic cords and are covered by numerous layers of tissue. The testicular artery is associated with a network of veins known as the *pampiniform plexus*. The purpose of the pampiniform plexus is to efficiently maintain the optimal temperature for spermatogenesis, which is below body temperature. The pampiniform plexus and the human scrotal skin act jointly as a radiator for the robust heat generation. Upon exposure to cold temperatures, the scrotal surface is minimized by contraction for preventing temperature loss, and cremaster muscles retract the testes closer to the abdomen for temperature homeo-

stasis. Testicular venous drainage is done through the pampiniform plexus, which in the region of the internal inguinal ring gives origin to the testicular vein.

The interior of the testis can be divided into several compartments. Within each compartment are seminiferous tubules and interstitial tissue. The seminiferous tubules are long, looped structures that house spermatozoa production. The length of the uncoiled seminiferous tubules is approximately 800 feet. Large Sertoli cells are embedded among the spermatogenic cells in the seminiferous tubules. Sertoli cells support and protect developing spermatogenic cells. The Leydig cells, located in the interstitial portion of the testis, are responsible for making testosterone. In the Middle Ages, men who wanted a boy sometimes had their left testicle removed. This was because people believed that the right testicle made "boy" sperm and the left made "girl" sperm. As early as 330 BCE, Aristotle prescribed the ligation (tying off) of the left testicle in men wishing to have boys. And, at the end of the fifteenth century, Felix Hemmerlin, a noted hymn-writing Swiss priest, remarked that "up to the present day the seat is still in the same place and is used at the election of the Pope. And in order to demonstrate his worthiness, his testicles are felt by the junior cleric present as testimony of his male sex. When this is found to be so, the person who feels them shouts out in a loud voice 'He has testicles!' And all the clerics present reply 'God be praised!' Then they proceed joyfully to the consecration of the Pope-elect."

See also Castration; Ejaculation (Male); Semen; Sperm; Testosterone

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■ NELSON BENNETT, JR.

TESTOSTERONE

Testosterone is a steroid hormone that belongs to the androgen family. It is the prototypical example of this group's members, which are characterized by their ability to stimulate the development of male-typical characteristics like facial hair, a deeper voice, and increased muscle mass. Since it is able to enhance muscle development, testosterone is also used by athletes to improve their performance, although this practice is widely considered a way of gaining an unfair competitive advantage and almost universally banned. There have been numerous high-profile doping scandals involving highly prominent American athletes, such as baseball players, cyclists, and sprinters.

Testosterone is essential for the development of male sex characteristics. It spikes several times in human males before stabilizing in adulthood. The first spike is between weeks 4 to 6 of gestation, where testosterone's effects include enlarging the phallus, causing the scrotum to acquire its trademark skin folds, and promoting development of the seminal vesicles that go on to house seminal fluid. A second spike happens in the first 6 months following birth. Here, testosterone is thought to be important for pushing the brain to develop along a more male-typical path. The third and final spike is during puberty, which causes further enlargement of the phallus as well as the development of male secondary sex characteristics such as facial and body hair, growth of the Adam's apple, and a deeper voice. After puberty, testosterone is no longer able to affect penile size. Testosterone levels then remain high throughout adulthood, although they decline gradually with age.

Some of testosterone's masculinizing effects on the body are actually dependent on its conversion in the body to a more potent form known as dihydrotestosterone. A genetic condition known as 5-alpha reductase deficiency (5-ARD) prevents this conversion, and males with this condition are often raised as girls because their external genitals look like those of regular females. When these individuals reach puberty, the attendant surge of testosterone turns these girls into men. The testes descend, the voice deepens, beards start appearing, and the clitoris grows considerably and is often reclassified as a penis. In parts of the Dominican Republic, this condition is common enough that it is known locally as *guevedoce* or "balls at twelve." The same biological condition has also been observed among the Sambia Turnim in the highlands of Papua New Guinea.

Testosterone is also positively associated with sexual arousal and libido, and for this reason testosterone therapy to increase sexual desire is becoming increasingly popular among both men and women. These therapies are also being marketed to older men as a way to regain a more youthful fat-to-muscle ratio and erectile function. There are multiple methods of administration, including gels, creams, patches, and pills. These treatments carry some significant side effects, including an increased risk of prostate cancer, cardiovascular disease, low sperm count, and change in testicular shape and size. The use of creams and gels also poses a risk to others, as they are easily absorbed by those who come into contact with the user. It is not fatal, but it can lead to excess facial hair in women, increased aggression in pets, and even early puberty in children.

See also Anti-Androgens; Sambia Turnim; Semen; Sperm; Steroids; Testicles

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■ TUCK NGUN

TRANSGENDER/TRANSSEXUAL

While there is no standardized definition of the term "transgender," it is generally accepted that it includes people who do not feel that the sex to which they were assigned at birth correctly defines their gender identity. This may include a very wide spectrum of gender presentations that may, or may not, involve concerns about genitals. Transgendered people may include those who wish to move from one of the two standard genders to the other, to live as some mixture of the two standard genders, to live as neither of the two standard genders, to present their gender in a consistent fashion, or to be fluid in their range of gender presentations. While transsexual people may wish to entirely transform their bodies, including their genitals, as confirmations of their gender identities, many transgender and transsexual people make less complete physical alterations of their bodies, or none at all, in support of the ways that they express their gender identities.

The possession or absence of a penis is the strongest social indicator of gender and sex status. Maleness is normatively defined by the possession of a penis; femaleness is normatively defined by the lack of a penis and by the possession of a vulva. A person who is gendered as a man will be assumed to have a penis. A person who is gendered as a woman is assumed to not have a penis. In everyday life, these assumptions are not often tested. If a penis is found to exist where one should not, or *vice versa*, the material reality of the penis will generally trump any other evidence of sex and gender status in the minds of most people. Thus, the validity of people's claims to a particular gender or sex identity can be enhanced or undermined by the possession, or lack of, a penis. Among transgendered people, transsexual people make the strongest efforts to effect changes of gender and sex statuses. Central to these efforts is genitals. Transmen (people who change from female to male) have the greatest success in being unequivocally accepted as men when they are able to surgically acquire realistic-looking and functioning penises. Transwomen (people who change from male to female) similarly are most accepted as women when they have surgically created female genitalia. Transgender individuals who express their genders in less standardized ways face the same set of social axioms about what makes a man a man, and a woman not. Thus, those who would transform their genders in intermediate or part-time ways must similarly take care that they represent themselves as having a penis, or not, as appropriate to the way they wish their gender to be read. This is often accomplished through strategic deployment of penile concealment or prosthetic devices combined with social (e.g., dress and demeanor) and secondary-sex-characteristic (e.g., breasts and beards) cues that would suggest that the desired genitalia exist. Increasingly, larger numbers of gender-variant people are challenging the traditionally strict correspondence between the penis and one's gender or sex status. Some of the more vocal individuals in this regard are those who identify as genderqueer (i.e., people who do not wish to confine themselves to the two standard genders). Genderqueer people advocate a decoupling of physical sex markers and gender statuses and the freedom to move fluidly and creatively through a variety of gender expressions.

The strict concordance between physical sex and social gender is increasingly being eroded, even by transsexual and transgendered people who wish to fit within the two standard genders some or all of the time. Those who wish to represent themselves as the opposite gender on a part-time basis also ask for recognition as women with penises, or men without penises, on a part-time basis. It is also the case that many transsexual people who permanently change gender do not fully alter their genitals. Due to the great financial

and health costs associated with the surgical creation of a reasonably well-functioning penis, and due to the significant limitations on the level of aesthetics and functionality of what can be produced, most transmen do not choose to have penises constructed. Those who do so rarely avail themselves of all the available surgical enhancements. Moreover, despite the efficiency of current medical technology in producing cosmetically appealing and functional female genitalia, a significant minority of full-time transwomen also retain their penises, either as a personal preference or due to financial or health limitations.

Transgendered people may engage in all types of sexual activity and ascribe to the full range of sexual identities. Sexual scripts specify what kinds of activities and genitalia are to be expected in sexual activities associated with specific sexual identities. While few transmen have penises, the majority of transmen identify as heterosexual; however, a sizable minority of transmen identify and are sexually active as gay men, and an increasing number identify their sexuality as queer. Straight women, gay men, and queers of all genders enjoy sexual relationships with transmen and find creative ways to confirm and validate their own and their partners' sexual identities despite the fact that only a minority of transmen have normative-appearing male genitalia. Some transwomen also identify and live full-time as women with feminine gender expression and female secondary sex characteristics, but with penises. Some heterosexually identified men find this form of gender expression attractive and enjoy sexual and romantic relationships with these women with penises. Other transpeople, sometimes identifying as cross-dressers and sometimes having been identified by others as "autogynephilic transsexuals," are natal males with penises who express their gender identities through presenting as women on a part-time basis. Although generally sexually attracted to women, many of these transwomen enjoy the attentions, and penises, of straight men as confirmations of the effectiveness of their presentations as women.

As the public becomes more aware of the reality that there are many men who do not have penises and many women who do, social understandings of what it means to be a man or woman have begun to shift. Many jurisdictions have begun to grant male legal status to transmen without penises and legal female status to transwomen with penises. As more transpeople avail themselves of the full spectrum of combinations of gender identities and genital configurations, and as more cisgendered people (individuals whose gender identity and physical body are in alignment) become exposed to these possibilities, the seemingly immutable foundational dictum that all men shall have penises, and that all woman shall not, is becoming weakened by the realities of transgendered lives.

See also Boys; *Hijra*; Packing; Phalloplasty/Metoidioplasty

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■ AARON H. DEVOR

U

UNDERWEAR

Undergarments are used for protection, warmth, hygiene, and modesty; to support a desired shape; as an indicator of status; or for sexual appeal. Men's undergarments range from a fitted and figure-hugging silhouette such as briefs to fuller pieces such as boxers. Versions of undergarments worn by males are found throughout history from Egyptian loincloths to medieval *braies*—loose-fitting breeches made from linen and tied around the waist. Men continued wearing a variety of drawers or breeches under their clothes through the centuries. Additionally, covers for the penis or penis sheaths, made in a variety of shapes and from materials ranging from fabric and grass to gourd and leather, were used around the world. Another type of cover for the genital area was the codpiece, popular in Europe after the 1450s. Codpieces were initially used to cover the crotch when men's gowns became shorter and more revealing. By the sixteenth century, however, codpieces had become more of a decorative, salient part of men's dress.

The nineteenth century saw an emphasis on sanitary and odor-protecting underwear, with critics indicating that men wore too many unhygienic woolen garments and insisting on the need for simpler and more breathable pieces. Cotton became a popular fabric for drawers and undershirts, replacing linen and wool as the most commonly used undergarment material. New inventions in the late nineteenth century included union suits, a combination of top and bottom undergarments, and long johns, long underpants named after John L. Sullivan, who wore them for boxing. The Cooper Underwear Company (later Jockey International Inc.) was founded in 1876 by Samuel T. Cooper as a hosiery manufacturer, but it later expanded into underwear. The French brand Petit Bateau produced the first branded brief in 1893. The design replaced strings and buttons with an elastic band around the waist. The word "jock"—a short version of jockey—was already used in the nineteenth century in reference to athletes and the briefs worn by jockeys and other men engaged in sports. The jockey strap—later known as a "jockstrap"—was introduced in the late nineteenth century to provide stronger support for the penis and scrotum for men engaged in intense physical activity.

In 1912, the Cooper Underwear Company patented the Cooper union suit, branded as the Kenosha Klosed Krotch and advertised using the now-classic Joseph C. Leyendecker illustrations. Later, in 1934, they developed undergarments with additional absorbency, and the Y-Front was introduced specifically to fit the male body and provide support

for the genitals by using a rib-knit fabric for the body of the underwear and Lastex for the waistband and leg openings. This type of underwear became known as "the Jockey." The company continued developing new products such as the Jockey low-rise brief and Super Briefs, both introduced in the 1960s. During the mid-part of the twentieth century, men wore either snug white underpants—also known as "*tighty*-whities"—or boxers, a type of underpants introduced in the 1920s and named after the shorts worn by boxers. Boxer shorts provided elasticity and ease of leg movement, while briefs were praised for the added support. By the 1950s, brands like Jockey were selling prepackaged, cellophane-wrapped underwear for men. Their advertisements consisted of images of men in their undergarments while performing activities that were usually conducted fully dressed. More relaxed and colorful styles began appearing in the 1960s, but in the 1970s the so-called peacock revolution fully brought color, vibrant patterns, slimmer designs, and cotton-mesh fabrics to men's undergarments. Underwear manufacturers also created smaller, tighter pieces, including bikini-style briefs. Advertisements for male underwear were always tied to active and masculine lifestyles, but in the late 1970s and early 1980s the consumption of men's underwear became associated with more than just functionality, heralding a new, more sexually explicit masculinity. A widely published 1982 image of Olympic athlete Tom Hintnaus for Calvin Klein underwear photographed by Bruce Weber is usually credited with ushering in this new era of men's underwear advertised as a fashionable product. In the following decades, advertisements by Calvin Klein and several other underwear brands promoted the image of the male sex symbol, aiming to instigate the social gaze and generate desire. In 1992, for instance, American singer and actor Mark Wahlberg appeared in a number of Calvin Klein underwear ads that emphasized the male phallic body enough to appeal to the gay market, but not so much as to discourage heterosexual consumers. Distinct target markets received different types of promotion appeals from underwear manufacturers, and boxer shorts regained popularity among college students and young people. In the 1990s, the practice of not wearing underwear or "going commando" also gained notoriety. Allegedly, the expression derived from American, Scottish, and British military corps occasionally commanding soldiers to avoid underwear either to save storage space or for safety reasons. Additionally, the underwear market in the 1990s saw the introduction of hybrid boxer-briefs, or trunks that combine the length of boxers with the fit and support of briefs. This type of underwear was made from knitted cotton just like briefs, but with some spandex fibers incorporated in the blend. Another innovation during the 1990s was the introduction of silky shiny fabrics and novelty prints into men's boxers. Exposed underwear waistbands—originally seen with pants worn sagging by young followers of hip-hop and grunge music—became an important marketing tool as manufacturers expanded the size of bands to prominently display their brand names. In the early 2000s, a trend for low-rise jeans in both men and women also revealed the elastic bands of boxers and briefs.

Manufacturers of fashionable fantasy underwear appeal to customers by celebrating the erotic potential of underwear pieces such as thongs and bikini briefs or by using materials with metallic finishes or exotic animal prints. The *International Male Catalogue*, for instance, featured men in jockstraps and G-strings—a type of underwear consisting of a front pouch, a narrow waistband, and a string in the back—with protuberant crotches

and occasionally semi-erect penises. Novelty underwear featured unexpected prints or designs that may include sports paraphernalia, superhero images, and other childhood-related imagery as well as pieces specially designed for holidays such as Valentine's Day, Saint Patrick's Day, or Christmas. Novelty underwear could also be used as a gag—or, as some may call it, "jokewear"—which may incorporate blatant references to penis size, sexual activity, age of the wearer, and other crude or humorous references. Examples include underpants with cutouts to reveal the penis or the buttocks and Weenie Warmers, knitted socks tied around the penis. In the early 2010s, shape underwear for men—modeled after the success of shape underwear for women—provided males with the opportunity to reshape their body using a variety of products, including mirdles or male girdles, compression shorts, waist eliminators, "bubble butt" enhancers, and undergarments with pouches used to insert the genitals in order to lift and push them forward, enhancing the male bulge. Although these products are popular in a variety of markets, they are heavily promoted to gay men. Other twenty-first-century innovations include ultraviolet-protective underwear and fabrics that reduce moisture or provide all-around compression and ventilation. A variety of environmentally friendly undergarments were developed by the 2010s. Celebrities and athletes endorsed underwear for a variety of manufacturers and designers, but they also developed their own brands. Women's undergarments labeled "boyfriend briefs" were shaped or fashioned after men's underwear. Male undergarments remain an important element of men's fashion and a means for individual expression and embodiment of the social body as undergarments continue to reflect changes in fashion at large as well as the cultural context of the wearer.

See also Chastity Belt; Codpiece; Jockstrap; *Koteka*; Manscaping; Penis Sheaths

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■ JOSÉ BLANCO F.

URINALS

A urinal is a toilet-like structure, commonly found in men's bathrooms, that is used for urination only. While generally used by men, they can be adapted for women's use. Talk to any man and you will find that the superficial act of standing and peeing at a urinal is a mundane everyday task. Talk long enough and scratch the surface of this superficial, essential experience, and it becomes clear that the penis plays a pivotal role in transforming this environment into a complex multifaceted one.

The socially constructed environment of the urinal depends on the constructed belief that men must stand to urinate. These beliefs reinforce and construct a model of biological essentialism that highlights gender differences: if women sit to pee, then men must stand. Interestingly, and contrary to popular belief, women can stand while urinating, and men can sit to pee. Yet few women or men violate these urinary norms of behavior.

The penis is the object of focus in the urinal, but the homosocial (or same-sex) heteronormative context of this environment makes exposure of the penis more complex. To elaborate, the act of getting your penis out next to other men, in a same-sex environment, is a learned, socially constructed activity embedded in heterosexuality and gender construction. Men enter into the urinal with the hope that no one is looking or peeking at their flaccid penis. There is a moment when urination in public and exposure of the penis become a taboo, compared to penis exposure in the locker room, which is surrounded by humor.

There are two issues to expand upon here: one is the environmental sociology of the urinal, and, second, is what happens if men do peek at the penis next to them. The environmental sociology of the urinal is a complex one, with men often having to make quick decisions regarding which urinal to pee at, so as not to be judged as homosexual by loitering a little bit too long during this decision making.

Paul (2006) introduces the urinal game and postulates that if there are three urinals and a man walks into the urinal, he will often choose the latrine furthest away from the door. If another man walks in, he will probably choose the one urinal nearest the door; this leaves the middle one free. If a third man walks in, and there is only one urinal left, a complex scenario ensues: does he go to the middle urinal between the other two men? Walk out? Wait? Ask yourself or a man what he would do. There is no definitive answer, but great insight is gained from "behavioural expectations" (6) of the potential choices.

This leaves us to question the problem of standing at the middle urinal, next to two other men with their penis out to urinate. It could be argued that the social etiquette of bathroom behavior is embedded in a homosocial heteronormative context: pee fast, don't look, don't talk and leave, and don't let your sexuality be questioned. Because urinals exist in homosocial environments, sexuality cannot be determined by the act of peeking (or not peeking). This means that homosexual and heterosexual men alike can peek without fear of homophobic retribution (i.e., however, as long as you don't peek for too long).

The second issue in this environment is as follows: what happens if men do look at the penis next to them? The notion of "pee shyness" is commonly discussed (i.e., being unable to urinate while standing next to men). Pee shyness is often brought on by the close proximity of other men, with the fear that another man is penis looking or judging or that one has the desire to look at other penises around him. It could be argued that being unable to urinate in the environment for which it is designed is a biological failing, embedded in these social, environmental complexities; we could refer to this as the biopolitics of the penis.

Heterosexual and homosexual men alike have a desire to look, especially when one knows another person to have an extremely large penis. The biopolitics of the penis in urinals is a complex, psychosocial construct that is embedded in our understandings of heteronormativity, behavior, and homosocial interaction.

See also Homosexuality (Male); Public Bathrooms; Tea Rooms

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■ CHRIS MORRISS-ROBERTS

UROLOGY

Urology is the branch of medicine and surgery that focuses on the surgical and medical diseases of the male and female urinary tract system, urine, urination, and the male reproductive organs. The organs that are treated by the urologist include the kidneys, adrenal glands, ureters, urinary bladder, urethra, and male reproductive organs (the testes, epididymis, vas deferens, seminal vesicles, prostate, and penis). Urine has played a vital role in both health and utilitarian areas of human history. Hippocrates spent a great deal of time studying urine. Galen (129–216 CE) was the first to describe the anatomy of the urinary tract in detail. He also postulated a mechanism for the production of urine. In traditional African societies, some considered urine to be permeated with "soul substances," and it was rubbed on the body to protect oneself from evil spirits. Urine was also used to cure and whiten animal skins. By the Middle Ages, analysis of the color, smell, and density of urine was elevated to a medical art form. It began to be used as mouthwash since the ammonia in urine was found to have activity in the prevention of dental cavities. In seventeenth-century France, nobility would take "urine baths" to beautify the skin.

Surgically, manipulation of the external urinary genitalia has been performed since ancient times. The Egyptians, Chinese, Africans, and Polynesians performed various forms of circumcision. Treatment of urinary obstruction has also been documented by Egyptians, Chinese, and Romans in antiquity. In fact, the Romans were known to use reeds as catheters for the drainage of urinary obstruction. In modern times, urology as a distinct specialty began with the advent of the cystoscope. Dr. Max Nitze from Vienna designed this piece of equipment at the end of the nineteenth century. Although an awkward instrument at first, it gained improvement after Thomas Edison's invention of a small incandescent carbon filament. With this improvement, the cystoscope became more widely used in Europe in 1889 for performing genitourinary surgery.

In the United States, urology was accepted as a specialty in 1910 when Dr. Hugh Hampton Young was appointed professor of urology at Johns Hopkins Hospital. The first radical perineal prostatectomy for cancer of the prostate was done in Johns Hopkins Hospital with the assistance of his chief, Dr. William S. Halsted. Since then, advances and innovations in the field of urology have become a regular occurrence. In the 1980s, Pat-

rick Walsh performed the first nerve-sparing prostatectomy. Not only did this innovation help to preserve a patient's erections and urinary continence after surgery, but also the meticulous dissection resulted in another positive benefit, decreased blood loss. Additional improvements in technique and instrumentation led to the addition of technologically advanced machinery to the urologists' armamentarium, such as the laparoscope and the robotic-assisted implements. In modern times, urology can be broken down into several subdisciplines, with urologists often specializing in a particular subdiscipline of urology. These subdisciplines include andrology, endourology, laparoscopy, urologic oncology, neurourology, pediatric urology, reconstructive urology, and urogynecology.

See also Circumcision (Male); Disease; Erectile Dysfunction; HIV/AIDS; Hypospadias; Meatotomy; Small Penis Syndrome and Micropenis; Peyronie's Disease; Priapism; Prostate; Spermatorrhea; Syphilis

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■ NELSON BENNETT, JR.

V

VACUUM ERECTION DEVICE

The vacuum erection device (VED; also known as a vacuum tumescence device, or VTD) is a device used to produce penile erection. There are numerous types of VED, but all consist of a cylinder placed around the penis against the abdomen. A vacuum is created within the chamber by a manual or electronic pump; this forces blood into the penis by negative pressure, leading to expansion and hardening of the penis. To be effective in the treatment of erectile dysfunction (ED), after the pump is removed, a tight constrictive band must be placed around the base of the penis and/or scrotum to trap blood. The VED is a relatively safe option for treatment of ED; it does not carry the risk of medication side effects or drug interactions. Potential risks include pain, bruising, and rupture of small blood vessels leading to small red spots called *petechiae*. These side effects are usually mild and self-limited. However, prolonged constriction of the penis by the pump or the ring may lead to damage from lack of blood flow. Hence, it is important not to leave the pump on for prolonged periods of time. The erection resulting from the VED tends to be firm rather than completely rigid; this may limit the usefulness of the device for some men and their partners. The VED may be used in combination with other treatments for erection problems, but this should only be done after talking with a health care provider. The VED is used for recreational purposes in some communities, particularly among individuals who enjoy "cupping," a form of sexual play where suction is purposely administered to the penis. The device can be used to help men maintain erections outside of a sexual context; it is important, however, to recognize that prolonged periods of use may cause penile damage from lack of fresh blood flow getting into the penis.

See also Erectile Dysfunction; Priapism; Sex Toys

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■ ALAN W. SHINDEL

VAGINA

The word "vagina" (literally, 'sheath' or 'scabbard') is of Latin origin. A sheath is a hollow object used as a covering for a sword or other weapon. Though the Romans did not use the term "vagina" for female genitalia, it was appropriated by medical theorists and anatomists beginning in the 1680s. Vagina is now the accepted terminology in both medical and popular vocabularies.

Because the phallic implications of a sword are well documented in history and literature, the term "vagina" is therefore intrinsically linked to its assumed opposite: the penis. This definition of the vagina in relation to, in contention with, and in submission to the penis is a pattern that has continued throughout Western history and into the present day.

In ancient Greece, philosophers grappled with how to reconcile the differences in sexual anatomy between men and women, specifically whether men's and women's bodies were similar or distinct, and how this related to social norms. The philosopher Aristotle (384–322 BCE) decided the question with his theory that women were simply defective men. According to Aristotle, the female genitals were, in fact, male genitalia that hadn't properly descended from the body: the vaginal canal was the penile shaft, and the ovaries were the testes. This view of women's anatomy was furthered by other influential Western thinkers, notably the Greek physician and anatomist Galen (130–200 CE) and the author of *Gynaecology*, Soranus (c. 200 CE). All of these philosophies and theories have had major influences upon modern medicine, the study of gynecology (originating from the Greek phrase meaning 'study of women'), and the social implications of defining women in terms of their vaginas.

The term "vagina" is often used incorrectly to refer to the entirety of female genitals. The vagina is technically only the vaginal canal; a more encompassing term is "vulva," originating from the Latin word volva ('wrapping' or 'covering'). The term "vulva" includes the pubic hair, labia minora, labia majora, urinary and vaginal openings, and clitoris. Sometimes, in place of vulva, the more negative Latin word "pudendus" is used (which means 'shameful area' or 'that which brings shame').

The clitoris has its own contested history. Physicians and scholars in ancient Greece and medieval Europe considered the clitoris to be the female equivalent of a penis. In order to combat "hysteria" (literally, 'disease of the womb'), these physicians would prescribe vaginal massages and other means of stimulating the clitoris to produce orgasm. In the nineteenth and twentieth centuries, European scholars began to consider the clitoris in studies of sexuality, and became increasingly anxious that clitoral orgasm did not align with reproductive sex. Freud went as far as to state that normal women achieved orgasm through vaginal intercourse only and clitoral orgasms were the realm of children and deviant women.

Modern views of the vagina and its various parts are an amalgamation of history, literature, myth, folklore, medicine, and popular beliefs. This connection to historical

and traditional views is apparent when analyzing modern euphemisms for the vagina. While some words for vaginas are positive (velvet glove and love button), many of the euphemisms have derogatory meanings. Feminist scholars have positioned euphemisms in various categories, including (1) vagina as food (fish taco and meat muffin); (2) vagina as animal (pussy and bearded clam); (3) vagina as smelly, gross, or otherwise unattractive object (yeast cake and stench trench); (4) vagina as injury (rusty axe wound, slit, and wound that never heals); and (5) vagina as frightening object (vagina dentata and fly trap). In many of these euphemisms, there is another common and overarching theme: that the vagina is defined as a place in which to put a penis or phallic object (sperm harbor, prick purse, and cum dumpster).

Popular understandings of the vagina often also reinforce heterosexist modes of thinking, primarily that a vagina is a reproductive organ to be used in heterosexual intercourse in order to produce children. This lens of the vagina discounts other identities, including those of lesbians, transgendered people, transsexual people, intersexed people, and women who cannot bear children.

The vagina clearly continues to be an object of study and debate, of praise and shame, of insignificance and great significance to both academic and social circles.

See also VAGINA DENTATA

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■ KATHRYN HAYNICZ-SMITH

VAGINA DENTATA

The myth of the *vagina dentata* (from the Latin, 'toothed vagina') began before written history and has endured to the present day. Ancient Native American and Indian legends describe monstrous goddesses and women with carnivorous fish in place of vaginas. Modern-day American horror films, such as *Teeth*, depict a mysterious woman who seduces men into sexual intercourse, only to ensnare and castrate them.

The resilience of *vagina dentata* lore and its global presence signify common fears in various cultures, ranging from sexual angst to fear of powerful females. Nineteenth- and twentieth-century European scholars surmised that the toothed vagina represented castration anxiety: a fear of physical as well as metaphorical emasculation. Other myths

Vagina dentata purse, 2002, hand sewn, hand-dyed velvet, wire, thread, shaped shells, purse frame, 10" × 14" × 7". Open (left) and closed. Image courtesy of Kate Kretz

about women's sexual tyranny, such as the succubus, reinforce this unease that women can weaken men through what is perceived as men's fatal flaw: sexuality. Modern feminist scholars posit another theory: that male-dominated societies created the toothed vagina legend in order to denigrate women's ability to give birth, turning life-giving power into murderous savagery.

Manifesting itself in various forms, the *vagina dentata* continues to appear in popular culture, from the toothy nemesis in *Jaws* to the cavernous Sarlacc Pit in *Star Wars: Return of the Jedi*. The *vagina dentata* is necessarily and ultimately defeated by a male savior figure, sometimes through violently breaking out the teeth and sometimes with the thrust of a phallic sword. In all its incarnations, the *vagina dentata* myth points to a deep-rooted anxiety that female sexuality will literally consume the penis and, therefore, masculinity.

See also KORO; PENIS SNATCHING; VAGINA

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■ KATHRYN HAYNICZ-SMITH

VASECTOMY

In its current form, vasectomy for surgical sterilization is an office-based procedure performed on approximately 500,000 men yearly in the United States. It remains the only form of male birth control with proven, time-tested efficacy in preventing pregnancy. Despite its ubiquity, most are unaware of the varied and sometimes dark history surrounding this surgical procedure. The *vasa deferentia*, also called *ductus deferens*, are paired, tubular structures that act as a conduit for sperm and thus play a vital role in human reproduction. Though described in detail by anatomists in both ancient Greece and medieval Europe, the function of the vas deferens was first discovered by Regnier de Graff, a Dutch scientist, in 1688. Dr. Graff ligated the vas deferens of a dog prior to intercourse, then noted that the portion of the vas deferens closest to the testicle filled with sperm. Ouch . . . blue balls. Interestingly, vasectomy at its inception was first performed in humans in the late nineteenth century in an attempt to induce prostatic shrinkage and thus improve urination. Reginald Harrison, an English physician, was the first to perform a human vasectomy in 1893. Although proven ineffective in the 1950s, countless vasectomies were performed in the late nineteenth and early twentieth centuries in an effort to decrease prostate size and increase urinary flow.

The concept of vasectomy as a form of birth control began in an ignominious manner. Throughout much of Western Europe and the United States, men deemed unfit for procreation underwent forced sterilization by vasectomy. Indications for sterilization were varied and often dubious. Specifically targeted were criminals, the mentally disabled, and individuals suffering from psychiatric ailments. Though forced sterilization was eliminated in Western nations by the 1960s, large, government-sponsored initiatives were carried out in India and other Southeast Asian nations in the 1970s in an attempt to combat overpopulation. The ethical underpinnings of these campaigns came into question, however, as they were generally directed at the poor and sometimes offered monetary incentives.

Today, vasectomy is performed almost exclusively for elective sterilization. It is a relatively simple procedure typically performed on an outpatient basis. After the scrotum is shaved and prepped with an antibacterial solution, an area of the scrotal skin overlying the vas deferens is injected with a local anesthetic. Either the left or right vas is palpated and isolated by the surgeon, who then opens the scrotal skin via a small incision or puncture. The vas is then grasped with forceps and brought through the opening. Approximately two centimeters of vas are dissected free from surrounding structures and then incised. Sutures or surgical clips are used to occlude the cut ends of the vas, which is then returned to the scrotum. The procedure is then repeated on the opposite side.

Vasectomy is generally well tolerated with few complications. As a form of birth control, it is highly effective, with quoted failure rates of up to 2.5 percent. The search for effective methods of birth control has always been part of human history; though its initial applications were often medically and/or ethically questionable, vasectomy undoubtedly continues to occupy a major role in modern birth control and family planning.

See also Sperm; Sterilization and Eugenics; Testicles

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■ BENJAMIN T. WALDORF AND NELSON BENNETT, JR.

VIAGRA

Viagra is the trademarked name for a chemical compound developed in the 1990s, a prescription-only medication, a global brand in the same celestial league as Coca-Cola, a profit center for pharmaceutical industry employees and investors, a lodestar for the global pharmaceutical industry, a hugely popular topic for biomedical research, a bonanza for comedians, a theme for folk singers ("Save your sons, shield your daughters / There's Viagra in the waters"), and a ubiquitous metaphor for rejuvenation as in "theatrical Viagra" or "political Viagra" (e.g., "Viagra has been Viagra for funded sex research"). Oh, yes, and it's something that has changed the sexual lives, fantasies, and activities of millions, maybe billions, of people around the world.

Sexual fountain of youth? Sexual chimera? Marriage saver? Marriage wrecker? Asset to self-esteem? Underminer of self-esteem? Gift? Curse? Sexologists, journalists, and bloggers all over the world contributed opinions soon after Viagra emerged in 1998, and many have returned to the topic again and again on the annual and then decade anniversaries. Coinciding with the social media revolution, where everyone has something to say and uses the new ways to say it to the world, we can be sure that the conversation about Viagra is far from finished.

In 1998, Viagra the social phenomenon burst upon the world when the U.S. Food and Drug Administration authorized prescriptions in various dose levels for men's complaints of inadequate penile erection. A similar green light in Europe and other jurisdictions followed swiftly. The publicity was titanic (the popular film *The Titanic* was released at about the same time, giving rise to cartoons about women getting turned on by Leonardo DiCaprio while their husbands were getting turned on by Viagra). Between doctors with hand cramps from writing prescriptions late into the night to aging movie stars who no longer looked quite so foolish next to their 20-something wives, everyone had a Viagra story.

The approval of Viagra the drug followed decades of research into the vascular and smooth muscle physiology of penile erections. There had been a succession of theories as to what caused tumescence and detumescence, but the mechanisms are not completely understood even to this day, especially the role of descending (from the brain) neurological influences. The actual discovery of the drug's effects is steeped in legend at this point, but most stories celebrate the central role of the British division of the global pharmaceutical company, Pfizer. In this version, scientists were testing various compounds as treatments for angina when men in the clinical trials began to report positive effects on their erections and to clamor for longer treatments despite the absence of cardiac benefits.

Viagra the chemical has numerous effects on human physiology and anatomy, some of which contribute to penile erection and are the desired effects of the drug, and others of which cause changes in visual, intestinal, hearing, nasal, and cranial physiology, which are considered the side or adverse effects. Research on Viagra the drug continues to be dominated by quantitative methods and biomedical topics, with growing interest in the large group of "nonresponders."

What is needed to balance this out is innovative psychosocial research that explores how Viagra the experience relates to love, romance, self-esteem, and mental health along with sexual fantasies, communication, power, gender, scripting, expectations, regrets, and so forth. The "effects" of Viagra are not adequately measured by biomedicine's checklists, scales, and questionnaires that focus narrowly on function and ignore culturally and personally inflected aspects. Interview research is better suited to explore the true idiosyncratic use of Viagra, a curiosity referred to as "noncompliance" in biomedical research but one that opens the door to more meaning-oriented investigation.

And then there is the matter of patriarchy. What does the emergence of Viagra at the end of the twentieth century mean about masculinities? What does the Viagra phenomenon mean about penetrative sexuality as the hallmark of potency? Is Viagra a patriarchal agent preserving the coital imperative, a last stand against the loss of sex differences? Such claims were made right after Viagra's emergence, but they are not heard as often now, 15 years later.

Clearly, future Viagra studies must analyze evolving meanings of masculinity. Anthropologists such as Emily Wentzell point the way. Her sample of aging Mexican men viewed decreased erectile function as a bodily reprieve from innate urges toward machismo and saw Viagra as a threat to their bodies and states of mind.

See also Aging, Social Science Perspective; Erectile Dysfunction; Erection

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■ LEONORE TIEFER

VIBRATOR

Vibrators are sex toys designed to stimulate the genitals, anus, or other erogenous zones. Most battery-powered vibrators have a motor attached to an off-center weight. As the weight spins around the rotor, it creates vibrations. Some electric vibrators have similar designs, whereas others use an electromagnetic coil to move a shaft back and forth. Vibrators were originally marketed in the early twentieth century to help doctors provide massage as a treatment for "hysteria," a term used to describe women's emotional or mental distress. Prior to their invention, practitioners used manual stimulation. However, the sexual nature of the relief of "hysterical paroxysms" was not widely recognized; increasing knowledge around female sexuality and the appearance of vibrators in stag films of the 1920s resulted in a shift away from hysteria as a medical diagnosis. Contrary to popular belief, most vibrators are better suited to external stimulation, such as on the clitoris, penis,

perineum, anus, nipples, or other surface organs. This is because the nerves that respond to vibration are usually more concentrated on the surface of the body. Since many vibrators have their motors at the tip, they aren't well suited to penetration for many users. Vibrators that have a motor at the base or on the side of the shaft generally work better for anal or vaginal penetration.

"Male G-spot" and prostate vibrators are usually curved in order to allow the user to lever the tip into the G-spot or the prostate. This design allows a toy with a motor at the tip to be more effective. Rabbit-style vibrators have a shaft that rotates and provides more intense G-spot stimulation. However, they may be too intense for some users, especially for anal or prostate use. Egg-shaped vibrators have the advantage of either having a battery pack attached to a cord or using small batteries that are contained in the body of the toy. They often work better for use during intercourse since they are smaller, but they tend to slip out of one's grip. When these mini-vibrators are attached to a ring, they can be worn at the base of the penis for hands-free use during intercourse, or they can be worn around a finger or two, reducing the possibility of letting go at an inconvenient moment. Many women (in some studies, a majority) report that they need clitoral stimulation in order to reliably orgasm. Vibrators are popular choices for this purpose. Given the homologous (anatomically equivalent) relationship between the penis and the clitoris, many men also enjoy vibrators, especially on the *glans* penis.

See also Prostate; Sex Toys

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■ CHARLIE GLICKMAN

W

WITCH HUNTS

Witch hunts are collective, organized persecutions of people believed to cause harm by supernatural or magical means. Among other things, witches are blamed for causing impotence, and sometimes for causing the penis to disappear. The term "witch hunt" usually refers to the persecution of supposed witches in Western Europe from the late fifteenth through late seventeenth centuries, but belief in magical penis theft also occurs today.

The *Malleus Maleficarum* (1487) was an influential manual during the European witch hunts. To the Dominican authors of the *Malleus*, penis theft was one of the malevolent acts that witches performed, with demonic aid, to assault Christians on behalf of their master Satan. The text recounts three cases of men who lost their penises through witchcraft. Two of them suggest that the witch was a jilted lover of the victim, which closely matches folk beliefs about love magic. The third story is a joke featuring a nest of stolen penises that the witch fed and kept alive in a bird's nest. This image reflects both popular belief in magical penis theft and traditional imagery that associates the penis with birds, including slang terms like *pecker* in American English and *uccello* in Italian. Disembodied penises with wings were a popular motif in ancient Roman art.

Magical penis theft is related to beliefs in lethal genital shrinking (*koro*), which are found in several cultures, always shaped according to local belief systems. In some West African countries, for instance, it is believed that sorcerers can, by a mere touch, cause the victim's penis to shrink and vanish, sometimes leading to mob violence against alleged perpetrators. The European witch hunters were thus redefining a common folk idea within their own belief system of demonological witchcraft.

See also KORO; PENIS SNATCHING; RELIGION

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■ MOIRA MARSH

WITHDRAWAL METHOD

The withdrawal method is a commonly practiced and perhaps the oldest form of birth control. Also known as *coitus interruptus* or the "pull-out" method, the withdrawal method involves pulling the penis out of the vagina during vaginal intercourse prior to the ejaculation of any semen. The mechanism by which withdrawal works is that semen carries the sperm from the male reproductive tract. When sperm come into contact with an ovum, fertilization can occur. By not ejaculating semen into the vagina, the likelihood of causing pregnancy is reduced. To be more effective, the withdrawal method should also involve avoiding any direct contact of the penis with the female external genitalia as it is possible for pregnancy to occur if semen is deposited on the vulva.

There are advantages to withdrawal. Because it requires no instruments, medicine, or supplies, there are no tangible costs. Thus, accessibility or affordability is not a barrier to use. Unlike other contraceptives such as the intrauterine device (IUD) or the implant and other hormonal contraceptives, the withdrawal method has no medical or hormonal side effects. For these reasons, withdrawal is popular worldwide, with recent estimates indicating that 33 million couples use withdrawal. This represents approximately 2.9% of all couples of reproductive age worldwide, with the highest percentage of users (greater than 25%) in Armenia, Azerbaijan, and Turkey compared to a low of nearly 0% in China.

There are some disadvantages to the withdrawal method. The main disadvantage is that withdrawal does not protect against sexually transmitted diseases. Also, withdrawal requires a great deal of trust. The woman must rely upon the man to withdraw and trust that he has the self-control and experience to know when to pull out before ejaculation cannot be stopped or postponed. Withdrawal may not be the best method for teens or younger age couples who are sexually inexperienced.

In comparing birth control methods, although the IUD and the implant have the highest effectiveness rates among reversible birth control methods (e.g., less than 1 per 100), withdrawal has been shown to be almost as equally effective in preventing pregnancy as condoms if used consistently and correctly, meaning withdrawal is practiced *every time* the couple has vaginal intercourse and the penis is successfully withdrawn prior to any ejaculation of semen, including pre-ejaculate. Pre-ejaculate is a clear, sticky fluid released by the penis between the beginning of arousal and ejaculation, and although it does not contain sperm when produced, it can pick up leftover sperm in the urethra, creating risk for pregnancy. The withdrawal method has been associated with a rate of only 4% of couples becoming pregnant per year if the method is used faithfully and without error. This rate rises to as high as 27% for typical use. These rates compare to about 2% for male

condoms if used consistently and correctly and 18% for typical use. Yet, for couples who do not have access to condoms or other forms of birth control, withdrawal provides a practical, safe, and relatively effective method for preventing pregnancy.

See also CONDOMS; ORGASM; SEMEN; SPERM

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■ LAURA F. SALAZAR

ABOUT THE EDITORS AND CONTRIBUTORS

Michael Kimmel, PhD, is Distinguished Professor of Sociology at Stony Brook University, where he also directs the Center for the Study of Men and Masculinities. His books include *Angry White Men* (2012), *The Guy's Guide to Feminism* (2011), *Guyland* (2008), *Men's Lives* (9th ed., 2013), and *Manhood in America: A Cultural History* (3rd ed., 2011). He is also founder and editor of *Men and Masculinities*, the field's premier scholarly journal.

Christine Milrod, MA (clinical psychology), PhD (human sexuality), LMFT (licensed marriage and family therapist), CST (certified sex therapist), is an independent researcher and sexologist who practices sex therapy with an emphasis on evolutionary psychology, sexual and (trans)gender identities, and socially constructed gender roles. Her academic research areas include sociological deviance and the study of male clients of heterosexual prostitution. She has published and edited social science journal articles, has translated fiction, and is the associate producer of the Swedish documentary *The Queen and I* (2008). In addition to English, she speaks fluent Swedish, French, Spanish, German, Italian, Polish, conversational Russian, and Japanese. In her spare time, she enjoys glacier trekking in the Himalayas and searching for the best backcountry Nordic skiing trails in the world.

Amanda Kennedy, MA (sociology), is a PhD candidate in sociology at Stony Brook University. Her research and teaching interests include race, gender, sexualities, and embodiment. Her dissertation explores the gender and sexual politics of the Intactivist, or anti-circumcision, movement in the United States. Other research projects include examinations of current trends in the feminist pornography debates and critiques of Western discourses on "female genital mutilation." Her research is guided by poststructuralist and postcolonial feminism. She teaches courses on American society, media, and technology. For fun, she spends time with friends, family, and her favorite pup, a Pomeranian-poodle mix named Grissom.

Contributors

Cynthia Albritton is a founding member of the Plaster Casters, a well-known group of women who made plaster casts of rock stars' penises as part of a larger "groupie" phenomenon.

Gary J. Alter, MD, is American Board of Medical Specialties (ABMS) certified by the American Board of Plastic Surgery and the American Board of Urology. He is an assistant clinical professor of plastic surgery at the University of California, Los Angeles (UCLA), and has private practices in Beverly Hills and New York.

Eric Anderson, PhD, is an American sociologist at the University of Winchester, England, and an academician of the British Academy of Social Sciences. He is known for his research on sexualities and masculinities studies, particularly concerning sport and relationships.

Javier C. Angulo, MD, PhD, is head of the Urology Department at Hospital Universitario de Getafe, Universidad Europea de Madrid, in Madrid, Spain.

Patrick Barbier is a music historian, a professor in the Université Catholique de l'Ouest (Angers, France), and president of the Centro Studi Farinelli (Bologna, Italy).

Kaitlyn Barnes is a PhD candidate in sociology at Case Western Reserve University, Cleveland, Ohio. Her interests include medical sociology, aging, and masculinities.

Robert E. Bartholomew, PhD, teaches history at Botany College in South Auckland, New Zealand.

Rachael S. Bell, MS, LPC, specializes in the treatment of sex offenders and paraphilias. She is the author of *Sexual Obsessions Gone Wrong* (2011) and has written more than 70 in-depth feature stories on major violent criminals in the United States.

Nelson Bennett, Jr., MD, is an assistant professor of urology at Lahey Hospital and Medical Center in Burlington, Massachusetts.

David Bimbi, PhD, is a psychologist, college professor, and researcher who writes about the commercial sex industry, HIV prevention, and gay, lesbian, bisexual, and transgender (GLBT) issues.

José Blanco F. is an associate professor in the Textiles, Merchandising and Interiors Department at the University of Georgia–Athens, College of Family and Consumer Sciences and manager of the college's Historic Clothing and Textile Collection.

Benjamin N. Breyer, MD, MAS, is an assistant professor of urology at the University of California, San Francisco.

David Buchbinder, who has published extensively in the area of masculinities studies, is adjunct professor at both Curtin University in Western Australia and Carleton University, in Ottawa, Canada.

Jane Caputi, author of several books on gender and popular culture, is professor of women, gender, sexuality, and communication and multimedia at Florida Atlantic University, Boca Raton, Florida.

Robert J. W. Clift, PhD, is an honorary lecturer in the Department of Psychiatry at the University of British Columbia, Vancouver, Canada.

Don Conway-Long is a cultural anthropologist who teaches at Webster University, St. Louis, Missouri, and a cofounder of St. Louis's antiviolence group RAVEN.

Curtis Crane, MD, has completed residencies in urology and plastic surgery and fellowships in reconstructive urology and transgender surgery. He is in private practice in San Francisco, California.

Rohit K. Dasgupta is a doctoral candidate and associate lecturer at University of the Arts in London, UK.

Seth Davis, PhD, is a postdoctoral fellow at the Université de Montréal, Canada, where he specializes in the research of male sexual function.

Jared Del Rosso is an assistant professor of sociology and criminology at the University of Denver, Colorado.

Margo DeMello is a lecturer in anthropology and sociology at Central New Mexico Community College in Albuquerque.

Aaron H. Devor, PhD, is academic director of the Transgender Archives and professor of sociology at the University of Victoria, Canada.

Milton Diamond, PhD, is a professor at the University of Hawaii, John A. Burns School of Medicine, and director of the Pacific Center for Sex and Society, both located in Honolulu. He is the past president of the International Academy of Sex Research (IASR), and past president of the Society for the Scientific Study of Sexuality (SSSS).

Jennifer J. Esala is an independent researcher living in St. Paul, Minnesota.

Krin Gabbard is professor of comparative literature and cultural studies at Stony Brook University, State University of New York.

Gordon G. Gallup, Jr., is professor of psychology at University at Albany, State University of New York.

Shane P. Gannon, PhD, is associate professor in the Department of Sociology & Anthropology at Mount Royal University, Calgary, Alberta, Canada.

Marcos García-Diez is a faculty member of the Department of Geography, Prehistory and Archaeology at University of Basque Country (UPV/EHU) in Vitoria, Spain.

Debbie Ging, PhD, is a lecturer in the School of Communications, Dublin City University, where she is also chair of the MA program in film and television studies. Her research and teaching focus on gender and sexuality in popular media. She is author of *Men and Masculinities in Irish Cinema* (Palgrave Macmillan, 2012) and coeditor of *Transforming Ireland: Challenges, Critiques, Resources* (Manchester University Press, 2009).

Charlie Glickman, PhD, is an American Association of Sexuality Educators Counselors & Therapists (AASECT)-certified sexuality educator, a lecturer, and the coauthor of *The Ultimate Guide to Prostate Pleasure* (2013, with Aislinn Emirzian).

Clint Gould holds a PhD in language and medicine and a PhD in human sexuality. He is a sexual health consultant working part-time in South Africa and a professor emeritus of human sexuality.

Margret Grebowicz is associate professor of philosophy at Goucher College, Baltimore, Maryland.

Terry Gunnell is professor of folkloristics at the University of Iceland in Reykjavik.

Sigurjón Baldur Hafsteinsson is an associate professor of social anthropology at the University of Iceland in Reykjavik.

Judith Harris is a Rome-based American journalist and author who writes about archaeology and cultural heritage issues. She is the author of *Pompeii Awakened: A Story of Rediscovery* (2007) and *The Monster in the Closet: A Bumpy Ride down the Genealogy Trail* (2012).

Sjon Hauser is a Dutch biologist and writer living in Thailand, specializing in herpetology and various aspects of Southeast Asian cultures.

Kathryn Haynicz-Smith is a museum educator at the National Liberty Museum in Philadelphia, Pennsylvania. She uses her graduate degree in women's and gender studies to develop and teach social justice curricula to local area schools.

Chris Haywood is senior lecturer of media and cultural studies at Newcastle University, UK.

Michael Kaufman, PhD, is a longtime activist, educator, and writer focused on promoting gender equality and transforming masculinity. He is the author of eight books, including *A Guy's Guide to Feminism* (2011, with Michael Kimmel).

Juline Koken, PhD, is a researcher and author who provides training to care providers in evidence-based approaches to promoting sexual health among sex workers.

Mariah Larsson is a research fellow at the Department of Media Studies at Stockholm University, Sweden, doing research on sexuality and film, mainly pornographic film.

Cliff Leek is a PhD student in the Department of Sociology at Stony Brook University, State University of New York. He has a BA in U.S. race and gender studies from Willamette University in Salem, Oregon, and has worked as prevention specialist for the Oregon Attorney General's Sexual Assault Task Force. His primary research interests are nongovernmental organizations (NGOs), violence prevention, race, and gender (with particular attention to the intersections of whiteness and masculinity).

Peter Lehman is director of the Center for Film, Media and Popular Culture at Arizona State University in Tempe, where he is a professor in film and media studies in the Department of English. He is author of *Running Scared: Masculinity and the Representation of the Male Body* (new edition, 2007) and *Roy Orbison: The Invention of an Alternative Rock Masculinity* (2003).

Neal A. Lester is Foundation Professor of English and director of Project Humanities at Arizona State University in Tempe.

David Langmuir Leverenz is professor of English emeritus at the University of Florida in Gainesville. Among his books are *Honor Bound: Race and Shame in America* (2012) and *Manhood and the American Renaissance* (1989).

Cheryl Llewellyn is a PhD candidate in sociology at Stony Brook University, State University of New York.

Mike Lloyd is a sociologist at Victoria University of Wellington, New Zealand.

Louisa Lombard, PhD, is a Ciriacy-Wantrup Postdoctoral Fellow at the University of California, Berkeley.

Jack Lukkerz, MS, is a sex educator, Nordic Association for Clinical Sexology (NACS)-certified sex counselor, and doctoral candidate at the University of Malmo in Sweden.

Mairtin Mac an Ghaill is professor of sociology at Newman University, Birmingham, UK.

Amy Marsh, EdD, is a writer, clinical sexologist, and associate professor of sexology at the Institute for Advanced Study of Human Sexuality in San Francisco, California.

Moira Marsh holds a PhD in folklore and is the Folklore Librarian at Indiana University, Bloomington.

Wayne Martino is professor of equity and social justice education in the Faculty of Education at the University of Western Ontario, London, Canada. His most recent books include *Gender, Race and the Politics of Role Modelling* (2012, with Goli Rezai-Rashti), and *Canadian Men and Masculinities* (2012, with Christopher Greig).

Mark McCormack, PhD, is a lecturer in sociology and co-director of the Centre for Sex, Gender and Sexualities at Durham University, England. His research examines the changing nature of masculinities and sexualities in contemporary culture, and he is the author of *The Declining Significance of Homophobia: How Teenage Boys Are Redefining Masculinity and Heterosexuality* (2012).

James W. McNeil received his doctorate of clinical hypnotherapy in 1990. He is an advanced practitioner of internal kung fu specializing in penile qi gong (shih-shui kung).

Robert Meadows, PhD, is senior lecturer in sociology at the University of Surrey, UK.

Lisa Jean Moore is professor of sociology and gender studies at Purchase College, State University of New York; she studies animals, food, body fluids, and human anatomies.

Chris Morriss-Roberts, PhD, is a senior lecturer of podiatry at the University of Brighton, UK. His research focuses on the male body and masculinity in sport; he has developed the theoretical concept of Podolinguistics.

Mark Morton, PhD, teaches at the University of Waterloo, Ontario, Canada, and is the author of *The Lover's Tongue: A Merry Romp through the Language of Love and Sex* (2003).

Charles A. Moser, MD, FACP, PhD, is a board-certified internal medicine specialist focused on sexual medicine. He has published research on the lesbian, gay, bisexual, and transgender (LGBT); kink; and fetish communities.

Jenny Munro, PhD, is a research fellow at the Australian National University, Canberra.

Majella Munro is executive editor of *Modern Art Asia*.

Elizabeth Nagel is a PhD candidate in sociology at Stony Brook University, State University of New York.

Tuck Ngun, PhD, is a researcher in the Department of Human Genetics at the University of California, Los Angeles, where he works on the biological basis of sex differences in the brain.

Robert P. Palazzo is an attorney and author who has published on medieval relics, medieval pilgrim badges, the American West, and four books on the Death Valley area.

W. Dustin Parrott is a PhD candidate in English at the University at Buffalo, State University of New York.

Deirdre A. Prischmann, PhD, is an assistant professor of entomology at North Dakota State University, Fargo.

Seline Szkupinski Quiroga is a medical anthropologist whose research focuses on health disparities and the lived experience of illness among vulnerable populations as revealed through narratives.

Gregory Rizzolo is a doctoral student in psychoanalytic studies at the University of Essex, UK.

Gerardo Rodríguez-Galarza, PhD, teaches in the Department of Theological Studies at Saint Louis University, St. Louis, Missouri. He specializes on Origen of Alexandria and early Christianity.

Ellen Bayuk Rosenman is a professor of English at the University of Kentucky in Lexington.

Laura F. Salazar is an associate professor in health promotion and behavior in the School of Public Health at Georgia State University, Atlanta.

Lauren M. Sardi is assistant professor of sociology at Quinnipiac University, Hamden, Connecticut.

Don Shewey is a journalist and critic who has published books about theater; written articles for the *New York Times*, the *Village Voice*, *Esquire*, and *Rolling Stone*; and authored essays that have been included in several anthologies on men and masculinity.

Alan W. Shindel, MD, is an assistant professor of urology at the University of California, Davis, in Sacramento.

Rev. Robert Shore-Goss, PhD, pastor at MCC in the Valley, the Metropolitan Community Church in North Hollywood, California, is the author of *Jesus ACTED UP: A Gay and Lesbian Manifesto* (1993), and coeditor of *The Queer Bible Commentary* (2006).

Clarissa Smith is professor of sexual cultures at the University of Sunderland, UK. She is author of *One for the Girls! The Pleasures and Practices of Pornography for Women* (2007), and coeditor of the academic journal *Porn Studies*.

Lincoln "Nic" Theo, PhD, is a lecturer of media studies with a specialization in film narrative and sexuality at the Cape Peninsula University of Technology in Cape Town, South Africa.

Edward H. Thompson is a sociologist interested in aging and masculinities. He is now emeritus professor with the College of the Holy Cross, Worcester, Massachusetts.

Thomas Thurnell-Read, PhD, is senior lecturer in sociology at Coventry University, UK.

Leonore Tiefer, PhD, is a sexuality scholar and activist. She is the recipient of the Alfred Kinsey award and has published over 150 sexological works, among them *Sex Is Not a Natural Act and Other Essays* (2nd ed., 2004).

Ronny Heikki Tikkanen is a senior lecturer and researcher at the Department of Social Work at the University of Gothenburg, Sweden.

Margaret M. Toscano is an associate professor of classics and comparative studies at the University of Utah, Salt Lake City.

Shaun Tougher is senior lecturer in ancient history at Cardiff University, Wales.

Meagan Tyler, PhD, is a lecturer in sociology at Victoria University in Melbourne, Australia.

Robert S. Van Howe, MD, is a professor of pediatrics at Central Michigan University College of Medicine, Mount Pleasant.

Peter Vielehr is a graduate student in sociology at Vanderbilt University, Tennessee.

Benjamin T. Waldorf, MD, is a resident in urology at Lahey Hospital and Medical Center in Burlington, Massachusetts.

Jim Ward is an author and internationally recognized practitioner of modern body piercing. From 1977 to 1997, he published and edited *Piercing Fans International Quarterly* (*PFIQ*), the first publication devoted exclusively to body piercing.

Martin S. Weinberg is an American sociologist whose work frequently involves human sexuality. From 1968 to 1980, he served as a senior research sociologist at the Kinsey Institute. He became a full professor in 1974.

Dr. Richard W. Whitecross is a lecturer in law at Edinburgh Napier University, Scotland. He has conducted ethnographic fieldwork in Bhutan.

Winston Wilde, DHS, LMFT, is a sexologist, psychotherapist, and author of *Legacies of Love: A Heritage of Queer Bonding* (2008).

Colin J. Williams is a sociologist currently serving as professor of sociology at Indiana University–Purdue University at Indianapolis. He served as research sociologist at the Kinsey Institute for Sex Research from 1968 to 1980.

Richard Williams is a professor of contemporary visual cultures at the University of Edinburgh in Scotland. He has researched and written about the contemporary city since the early 2000s, with particular interests in urban regeneration, the place of culture in the city, and the legacy of modernism in urban design.

Jason Winters, PhD, is a lecturer in the Department of Psychology at the University of British Columbia, Vancouver, Canada.

Jay Wiseman is the author of a BDSM educational book, *SM 101: A Realistic Introduction* (2nd ed., 1996). A former law school professor, he is also a court-qualified expert witness on BDSM and erotic asphyxiation.